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A CHRISTIAN
CATECHISM

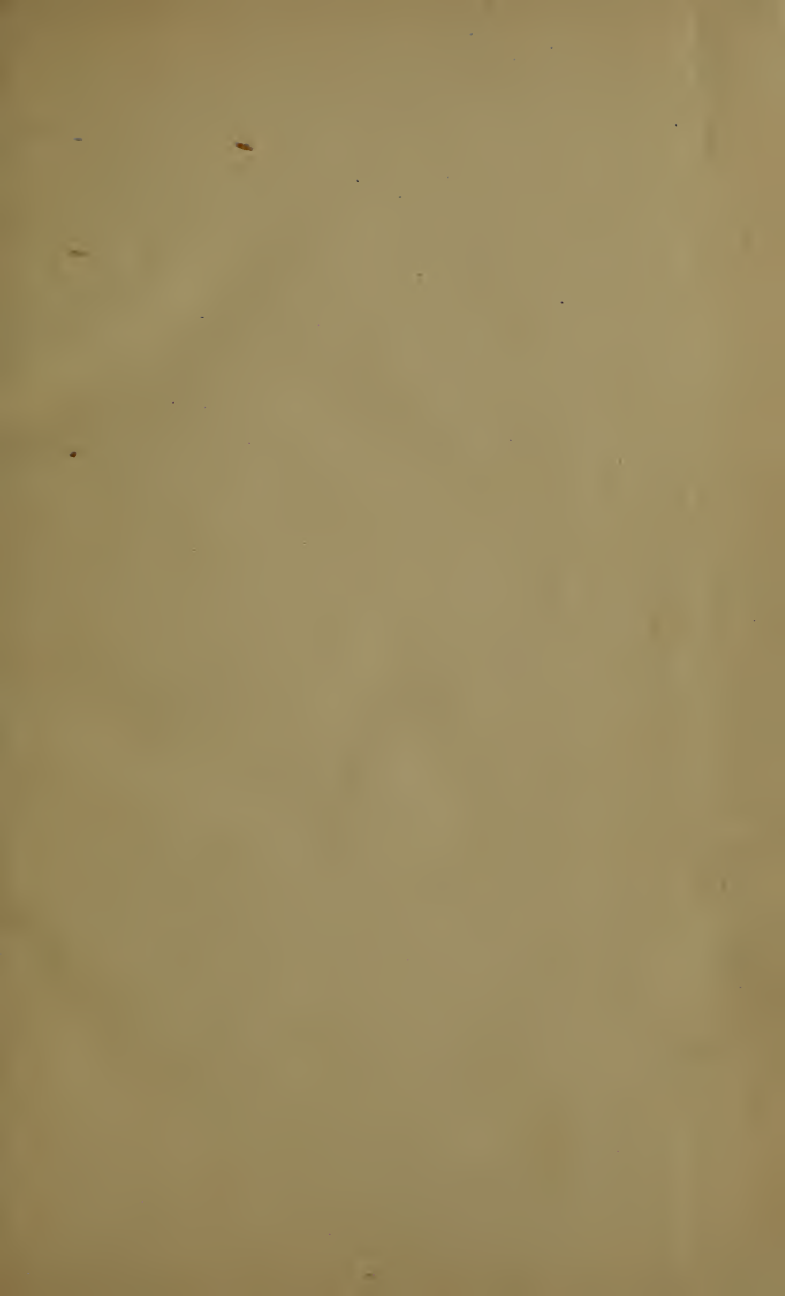
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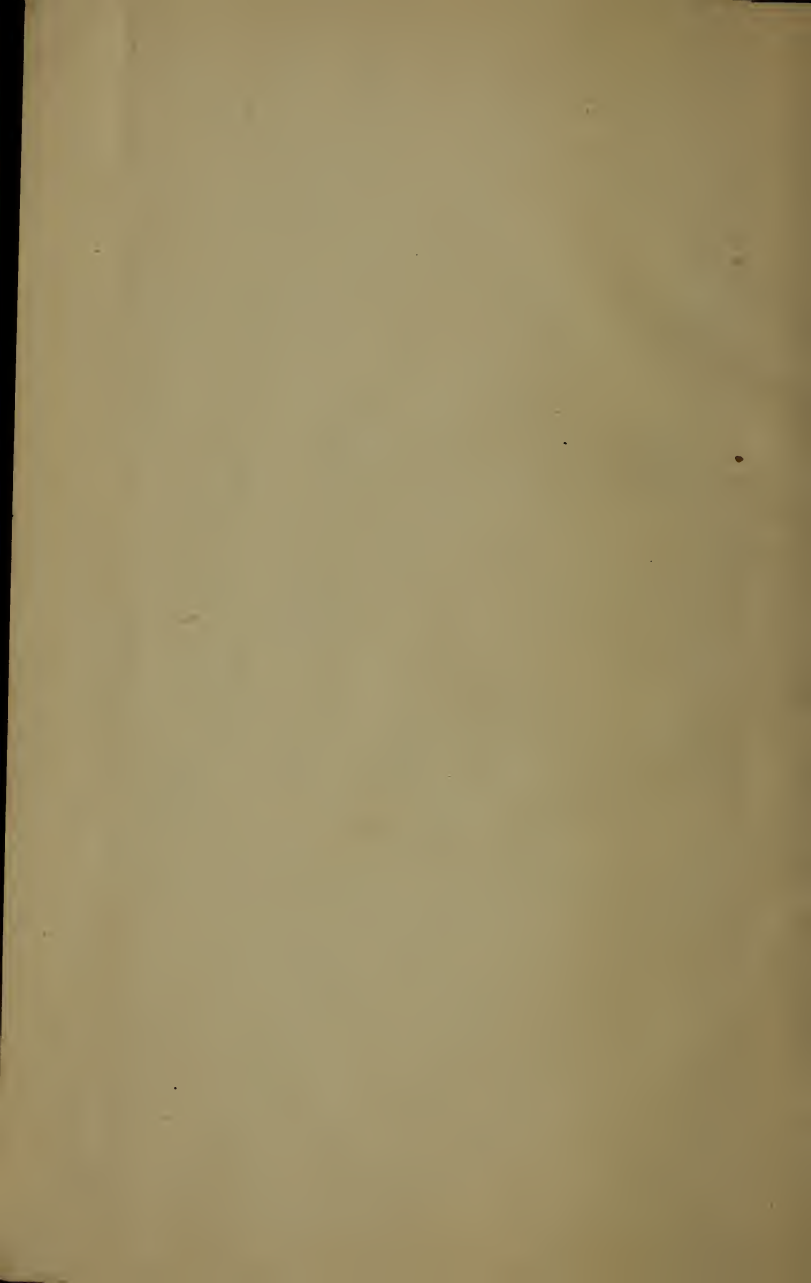
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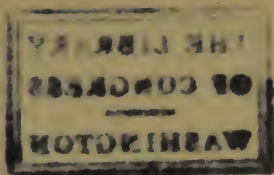
UNITED STATES OF AMERICA.











A

CHRISTIAN GATECHISM,

THAT IS THE

Order and Plan of Salvation,

IN

QUESTIONS AND ANSWERS WITH SCRIPTURE PROOF TEXTS,

DESIGNED FOR THE USE OF

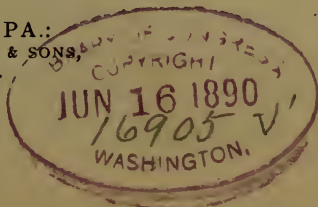
FAMILIES, SUNDAY SCHOOLS, THEOLOGICAL STUDENTS AND PASTORS,

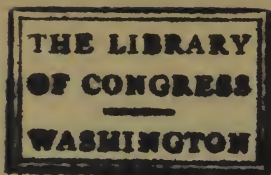
PREPARED AND EDITED BY

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PREFACE.

Three thousand years ago Solomon wrote, "Of making many books there is no end." Had he lived in our day he would perhaps have been a little more specific, and written, "Of making many catechisms there is no end."

"What! Another new catechism," methinks I hear one exclaiming, as he picks up this little manual. "Have we not catechisms in superabundance? Every denomination in the land at work on catechisms! Some revising and reprinting their old ones, and others who never had a catechism before and who formerly ridiculed the use of them, now making and printing new ones for themselves! And here comes another! diverse from all the rest. What does all this mean, and whither does it tend?" Be not alarmed, gentle reader, it means a more systematic study of God's truth.

This little catechism is not intended to supplant any other one that is now in use, or that is in a state of preparation. We began this work with the object of refreshing and systemizing our own studies in Didactic Theology, and this little booklet is the result.

Then we resolved to publish it and give others also the benefit of our labors, if they desired them.

This little book is not designed for very small children, whose minds are not sufficiently trained to grasp profound abstract truths. But we offer it to

1. Heads of families who wish to have an outline of a complete system of Theology for the instruction of their households.

2. Superintendents and teachers of Sunday Schools or intelligent laymen who desire to have the doctrines of God's Word presented in a systematic order.

3. Students of Theology and pastors of churches who desire a simple review and outline of their theological studies in the briefest possible space.

If our little manual can afford any help to the above three classes we shall consider ourselves amply compensated.

Friendly criticisms, pointing out errors, or suggesting improvements will be thankfully appreciated by

P. A.

YORK, PA., *January, 1889.*

INTRODUCTORY.

1. *What is meant by religion in general?*

A knowledge of God, and a particular manner of worshiping him.

2. *How many principal religions exist in the world?*

Four: the Heathen, the Mohamedan, the Jewish, and the Christian, which is the true religion.

3. *What is the character of the Heathen religion?*

The Heathen have no knowledge of the true God; but they worship images or idols as gods, made by their own hands.

4. *What is peculiar about the Mohamedan religion?*

They teach that there is but one God,

and that Mohamed is his prophet. Mohamed was a false prophet, who lived about 300 years after Christ. He pretended to have visions from heaven, which he recorded in a book, called The Koran, which the Mohamedans regard as their Bible. It contains many false doctrines and ridiculous stories.

5. *How did Mohamed propagate his religion?*

He collected an army, invaded different countries, and compelled the people to adopt his religion. Those who would not accept the religion of the Koran were put to death.

6. *What is the character of the Jewish religion?*

The Jews believe in the one true God, and their doctrines and forms of worship are laid down in the Old Testament Scriptures. Their worship consisted

largely of ceremonies and sacrifices, which were types of the promised Messiah, or Christ, but whom they rejected and crucified.

7. *Why is the Jewish not the true religion now?*

Because all the types of the Old Testament were fulfilled in Christ, and therefore those types have passed away and the ceremonies connected with them should no longer be observed.

8. *Whence do Christians derive their knowledge of God and religion?*

From the whole Bible, or Word of God, but chiefly from the New Testament.

9. *What does the Word of God teach us?*

The Word of God teaches us what we are to believe, to experience, and to do, in order to live properly and to die happy.

CHAPTER I.

OF GOD AND HIS ATTRIBUTES.

1. *What is a Christian Catechism?*

A Christian Catechism is a short, systematic statement of the doctrines of the Bible, or Word of God.

2. *Whereof do the doctrines of our Christian religion treat?*

The doctrines of our holy religion treat

1. Of God ;
2. Of Angels ;
3. Of Man, or the Human Race.

3. *Why do we begin with the doctrine of God?*

Because he is our Creator and the author of our salvation.

Eph. ii. 8. By grace ye are saved, through faith ; and that not of yourselves. It is the gift of God.

4. Wherein does our salvation consist?

Our salvation consists in communion with God, whereby we are received into fellowship with him, and made partakers of the gifts of his grace.

Psalm lxxiii. 25. Whom have I in heaven, but thee? and there is none upon earth, that I desire beside thee.

1 John i. 3. Truly our fellowship is with the Father and his Son, Jesus Christ.

5. When are we in fellowship with God?

We are in fellowship with God, when we love what he loves and hate what he hates.

1 Cor. vi. 17. He that is joined unto the Lord is one spirit.

6. How would you define God?

God is the chief good and the most perfect being, who is self-existent, and from whom all creatures have received their being and preservation.

Matt. xix. 17. There is none good but one, that is God.

Acts xvii. 25, 26. He giveth to all life, and breath, and all things. And hath made of one blood all nations of men to dwell on all the face of the earth.

7. *How do we gain the knowledge of God?*

We gain the knowledge of God in three ways; namely,

1. Externally;
2. Internally;
3. By Revelation.

8. *Whence do we gain the knowledge of God externally?*

We derive the knowledge of God externally (though imperfectly) from his works of creation.

Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

9. *How do we gain the knowledge of God internally?*

We gain the knowledge of God internally through our conscience, which is a divine witness within us, whether our actions are good or bad.

Rom. ii. 15. Their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another.

10. *Whence do we chiefly gain our knowledge of God?*

We gain our knowledge of God chiefly from the Bible, or Holy Scriptures, also called the Word of God, which teaches us what God is, and how we should serve him.

2 Tim. iii. 15, 16. The Holy Scriptures are able to make them wise unto salvation. All Scripture is given by inspiration of God.

John iv. 24. God is a spirit, and they that worship him must worship him in spirit and in truth.

11. *How do the Scriptures describe God in general?*

The Scriptures describe God as to his ineffable glory. His glory is comprehended in his exalted goodness and his infinite attributes, which can never be fully comprehended by his creatures.

1 Chron. xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty.

1 Kings viii. 27. Behold the heaven and the heaven of heavens can not contain thee.

Psa. xxxvi. 6. Thy righteousness is like the great mountains, thy judgments are a great deep.

12. *How do the Scriptures describe God's glory in particular?*

The Scriptures describe God's glory in particular:

1. According to his being ;
2. According to his nature founded on his being ;
3. According to his conduct towards his creatures, whereby his glorious attributes are revealed.

THE DIVINE ATTRIBUTES.

13. *What is God according to his being?*

According to his being God is a Living Spirit, possessing intelligence and will.

14. *With what attributes is he therefore endowed?*

The following are some of his attributes :

1. Infinite knowledge, or Omniscience ;
2. Infinite Wisdom ;

3. Infinite Holiness, and freedom of will;

4. Infinite power (Omnipotence), and

5. Eternal Life, which he has in himself. John v. 26..

15. *What is meant by the Omniscience of God?*

By the Omniscience of God is meant, that he knows and sees all things.

1 John iii. 20. God is greater than our hearts, and knoweth all things.

Psalm cxxxix. O Lord, thou hast searched me, and known me, Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways For there is not a word in my tongue, but thou, O Lord, knowest it altogether, etc.

16. *What is understood by God's Infinite Wisdom?*

By the wisdom of God we mean, that he always selects the best means to secure the best ends, and knows what to do under all circumstances.

Gen. 1. 20. Ye thought evil against me, but God

meant it unto good, to bring it to pass, as it is this day, to save much people alive.

17. What is understood by the Holiness and Free Will of God?

By the Holiness and Free Will of God we mean, that he loves that which is good and hates that which is evil; and this he does of his own free will, without compulsion.

Psalms v. 5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

1 Pet. i. 16. Be ye holy; for I am holy.

Dan. iv. 32. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

18. What is meant by God's power and life which he has in himself? (John v. 26)

By the power of God is meant,

1. That God is self-existent, having the cause of his existence in himself.

John v. 26. For the Father hath life in himself, and hath given to the Son to have life in himself.

2. That God is almighty; he can do what he pleases, and is the only potentate.

Psalm cxv. 3. God is in heaven; he hath done whatsoever he pleased.

Isa. xlv. 5. I am the Lord and there is none else, there is no God beside me.

3. That God is Omnipresent; that is, he is every where present and active.

Acts xvii. 27. The Lord.....is not far from every one of us.

John v. 17. My Father worketh hitherto, and I work.

19. *How do the Scriptures describe God according to his glorious nature founded on his being?*

The Scriptures describe God as

1. Infinitely happy, having his highest enjoyment in himself.

Psalm xvi. 11. In thy presence is fullness of joy; at thy right hand there are pleasures for ever more.

2. Unchangeable; that is, he always remains the same, from eternity to eternity.

James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

3. Eternal; that is, he had no beginning, and will have no end.

Psalm xc. 2. Before the mountains were brought

forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

20. *How do the Scriptures describe God in his dealings with us and all his creatures in general?*

In general the Scriptures declare, that it is God's will that all should be saved.

Isa. xlv. 22. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.

21. *How does God show this particularly?*

God shows his gracious will toward us

1. In his Word, and

2. In his Works.

22. *How does God declare his will in his Word?*

Most truthfully, where he speaks as he means, both in his promises and his threatnings.

Num. xxiii. 19. God is not a man, that he should

lie; neither the son of man, that he should repent : hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

23. *How does God reveal himself in his works?*

God reveals himself in his works as

1. Just;
2. Faithful; and
3. Benevolent.

24. *How does God display his justice?*

God displays his justice in that he rewards the good and punishes the evil.

Rom. ii 6. Who will render to every man according to his deeds.

Psalm vii 11, 12. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword, he hath bent his bow and made it ready.

25. *How does God display his faithfulness?*

God displays his faithfulness by showing himself to be a covenant keeping God, who will always do according to his word, and fulfill his promise toward those who love him.

Deut. vii 9 Know therefore that the Lord thy God, he is God, the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

Heb. x. 23. He is faithful that promised.

1 Cor. x. 13. God is faithful.

26. How does God display his benevolence?

God displays his benevolence in that he rejoices over our welfare, which in his goodness he also promotes; and all this he does out of free grace and without our desert; according to his mercy he delivers us out of our troubles, and according to his patience he spares us in hope of our reformation.

Prov. viii. 17. I love them that love me; and those that seek me early shall find me.

Psalm cxlv. 9. The Lord is good to all, and his tender mercies are over all his works.

Psalm ciii. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

Psalm c.ii. 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

2 Pet. iii. 9. The Lord.....is not willing that any should perish, but that all should come to repentance.

THE HOLY TRINITY.

27. *In how many persons has God revealed himself in his word?*

God has revealed himself as one God in three persons.

Deut. vi. 4. Hear, O Israel, the Lord our God is one Lord.

Mark i. 11, 12. When Jesus was baptized, the SPIRIT descended upon him in the form of a dove, and a voice from heaven (the FATHER'S) saying, This is my beloved SON in whom I am well pleased.

28. *By what names are the three persons in the Trinity called?*

The three persons in the Holy Trinity are called Father, Son, and Holy Ghost, and our salvation consists in our fellowship with this Triune God.

Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

John xiv. 23. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

29. *What benefits does the Triune God confer upon us?*

Each person of the Godhead confers a special benefit upon us.

GOD THE FATHER.

30 *What has God the Father done and what does he still do for us?*

God the Father has created us and all things; and still upholds all things; rules and governs all things, and has chosen us to salvation before the foundation of the world; and this he has done in Christ, that is on account of our foreseen faith in Jesus.

Gen. i. 1. In the beginning God created the heaven and the earth.

Psa. cxlv. 15, 16. The eyes of all wait upon thee and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing.

Psalm ciii. 19. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

Eph. i. 4. He hath chosen us in him (Christ) before the foundation of the world.

GOD THE SON.

31. *What do the Holy Scriptures teach us of God, the Son?*

The Holy Scriptures teach us

1. That the Son was begotten of the Father from eternity;

2. That he was chosen from eternity to accomplish our salvation; and

3. That he was born of the Virgin Mary in the fullness of time.

Psalm ii. 7. Thou art my Son; this day have I begotten thee.

Eph. i. 4. He hath chosen us in him (Christ) before the foundation of the world.

32. *Whence do we derive the evidence that Jesus of Nazareth is truly the Savior of the world?*

From the Old Testament prophecies which were fulfilled in him.

33. *What do these prophecies foretell of Christ?*

They foretell the particulars 1. Of his birth; 2. Of his life; and 3. Of his death.

34. *What are the prophecies in regard to his birth?*

The prophets foretold

1. The time of his birth;
2. The place of his birth; and
3. That the woman of whom he should be born would be a virgin.

The following passages foretell the time of his birth:

Daniel ix. 24. Seventy weeks are determinedto bring in everlasting righteousness.....and to anoint the most Holy.

Haggai ii. 9. The glory of this latter house (the second temple) shall be greater than of the former.

Malachi iii. 1. Beho'd I will send my messenger and he shall prepare my way before me.

Genesis xlix. 10. The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The following passages foretell the place of his birth.

Micah v. 2. But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Compare Matt. ii. 4-6.

The following passages foretell that he should be born of a virgin :

Isa. vii. 14. The Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Compare Luke i. 34, 35.

35. *What did the prophets foretell of the life of Jesus ?*

The prophets foretold

1. That Jesus should be poor in this world's goods ;

2. That he should teach and establish his doctrines by miracles ; and

3. That he should establish the Christian religion.

Zech. ix. 9. Thy king cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass and upon a colt, the foal of an ass.

Deut. xviii. 18. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth.

John vi. 14 Then those men when they had seen the miracles that Jesus did, said, This is of a truth that prophet that should come into the world.

John i. 45. We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

Luke xxiv. 44. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.

36. What prophecies were fulfilled in the death of Jesus?

The prophets foretold what should take place

1. Before his death ;
2. After his death.

Zech. xi. 12, 13. So they weighed for my price thirty pieces of silver. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Zech. xiii. 7. Smite the Shepherd, and the sheep shall be scattered.

Isa. liii. The whole of the fifty-third chapter of Isaiah foretells the sufferings and triumphs of Christ.

37. What are the names and titles ascribed to Jesus?

1. He is called a Savior ;
2. He is called Christ, which means, the anointed one ;
3. He is called Immanuel, which means, " God with us."

Matt. i. 21. Thou shalt call his name Jesus : for he shall save his people from their sins.

Luke ii. 11. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

Isa. vii. 14. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Compare Matt. i. 22, 23.

Luke i. 31. And behold thou shalt conceive in thy womb and bring forth a son, and shall call his name JESUS.

38. *What are the works of Christ ?*

They are

1. His teachings ;

2. His prophecies ;

3. His miracles.

Isaiah lxi. 1. The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek. Comp. Luke iv. 18.

Matt. vii. 29. For he taught them as one having authority, and not as the scribes.

John vii. 46. Never man spake like this man.

Matt. xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come.

39. *How is Christ revealed to us in regard to his person ?*

In regard to his person Christ is revealed to us as both God and man.

40. *Why must Christ be God in order to be our all-sufficient Savior?*

Christ must be divine in his nature, because no mere man could have saved us; a mere man could never have reconciled us with God; and no mere man could have satisfied the justice of God.

Psalm xlix. 7. None of them can by any means redeem his brother, nor give to God a ransom for him.

Isaiah liii. 5, 6. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

The Lord hath laid on him the iniquity of us all.

41. *Why must Christ also be man?*

Christ must also be man in order that he might suffer and die, and thus make an atonement for our sins.

Hebrews ii. 16, 17. For he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

42. *How many natures, therefore, are there in the person of Christ?*

There are two natures in the person of Christ, a divine and a human nature, and these two natures always act in harmony with each other.

2 Cor. v. 19. God was in Christ, reconciling the world unto himself.

Romans ix. 5. Whose are the fathers; and of whom, as concerning the flesh Christ came, who is our all, God blessed forever. Amen. Rom. i. 3, 4.

43. *How is Christ presented to us in his mediatorial work?*

In his mediatorial work, to which he was anointed, Christ is presented to us as our prophet, priest and king.

44. *What does Christ do for us as our prophet?*

As our prophet he instructs us, and reveals to us the counsel of God in regard to our salvation. He calls upon us to believe, and declares what shall be the condition of those who remain faithful to the end, and of those who continue finally in their impenitence.

John iii. 5. Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

Acts x. 36. Preaching peace by Jesus Christ. (He is Lord of all.)

John x. 38. That ye may know, and believe, that the Father is in me and I in him.

John iii. 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John iii. 18. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

45. *By what means does Christ instruct or teach us?*

Christ teaches us by his word, his example and the Holy Ghost.

John xv. 26. When the Comforter is come whom I will send unto you from the Father even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John xvi. 14. He shall glorify me; for he shall receive of mine, and shall show it unto you.

46. *What has Christ done for us as our high priest?*

As our high priest Christ has wrought out our salvation.

Psalm cx. 4. Thou art a priest forever, after the order of Melchizedek.

Heb. iv. 14, 15. Seeing then we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

47. *By what means has Christ accomplished our salvation?*

Christ has accomplished our salvation by his perfect obedience in fulfilling all the demands of the law, both as to its commands and threatenings, and by giving himself a sacrifice for us in his suffering and death, thus taking away the guilt and penalty of our sins.

Heb. ix. 14, 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions, etc.

Matt. v. 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

48. *What does Christ still do for us as our high priest?*

Christ intercedes for us in heaven at the right hand of God, and blesses us.

Romans viii. 34. It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

49. *What does Christ do as our King?*

Christ rules and governs

1. In the kingdom of nature,
2. In the kingdom of grace, and
3. In the kingdom of glory.

50. *How does Christ rule in the kingdom of nature?*

In the kingdom of nature Christ displays his almighty power, and controls all creatures, good and bad, angels included.

Eph. i. 20-22. God hath set him (Christ) at his own right hand. Far above all principality, and power, and might, and dominion, and every name that

is named, not only in this world, but also in that which is to come; and hath put all things under his feet, etc.

51. *Whom does Christ rule over in the kingdom of grace?*

In the kingdom of grace Christ rules over his believing people.

Eph. iv. 15. Speaking the truth in love, ye may grow up into him in all things, which is the head, even Christ.

Psalm xciii. 1. The Lord reigneth, he is clothed with majesty.

Col. i. 18. He (Christ) is the head of the body, the church.

52. *Whom does Christ rule over in the kingdom of glory?*

In the kingdom of glory Christ rules over his redeemed in heaven.

John xvii. 24. Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory.

53. *In what two other states do the Scriptures represent Christ?*

The Scriptures represent Christ

1. In his state of humiliation; and
2. In his state of glory.

54. *How many steps may be counted in Christ's humiliation?*

There were five steps in Christ's humiliation.

55. *What was the first step in Christ's humiliation?*

The first step in Christ's humiliation consisted in the extreme poverty of his birth, although he was descended from the royal house of David.

Luke ii. 7. And she brought forth her first born and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

56. *What was the second step in Christ's humiliation?*

The second step in Christ's humiliation consisted in his humble life, as he was poor and despised.

Luke ix. 58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

57. *What was the third step in Christ's humiliation?*

The third step in Christ's humiliation consisted in his sufferings, which were both internal and external.

58. *What were the internal sufferings of Christ?*

The internal sufferings of Christ consisted in his great agony of soul, and his feeling of being forsaken of God.

Matt. xxvi. 38. Then saith he unto them, My soul is exceeding sorrowful even unto death.

Matt. xxvii. 46. My God, my God, why hast thou forsaken me?

59. *What were the external sufferings of Christ?*

The external sufferings of Christ were inflicted by Judas, one of his own disciples, who betrayed him; by the high priests and their servants, who spit upon him and buffeted him, and by Pilate and his soldiers, who mocked and scourged him and crowned him with thorns.

Matt. xxvi. 49, 50; Luke xxii. 63, 64; Matt. xxvii. 29.

60. *What was the fourth step in Christ's humiliation?*

The fourth step in Christ's humiliation consisted in his death on the cross, when he became a curse for us on the tree, and laid down his life to redeem us from our sins.

Luke xxiii. 33. And when they were come to a place which is called Calvary, there they crucified him.

Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself.

61. *What was the fifth step in Christ's humiliation?*

The fifth step in Christ's humiliation consisted in his burial, when his body was laid in the grave, whereby he also sanctifies our graves.

Romans viii. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

62. *Wherein does Christ's state of exaltation consist?*

Christ's state of exaltation consists in his laying aside the form of a servant and resuming his divine glory.

Phil. ii. 9-11. Wherefore God also hath highly exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

63. *How many steps are there in Christ's exaltation?*

Five steps may be counted in Christ's exaltation?

64. *What is the first step in Christ's exaltation?*

The first step in Christ's exaltation is his entrance into Paradise, also called the place of departed spirits, hell or hades, where he showed himself in the spirit world as conquerer of death and hell.

Hosea xiii. 14. I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction.

Eph. iv. 9, 10. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.

65. *What is the second step in Christ's exaltation?*

The second step in Christ's exaltation is his resurrection wherein he arose alive from death and the grave.

Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Acts iv. 10. Jesus Christ of Nazareth whom ye crucified whom God hath raised from the dead.

66. *What is the third step in Christ's exaltation?*

The third step in Christ's exaltation consists in his ascension to heaven, whereby he withdraws his visible presence from the earth.

Luke xxiv. 51. And it came to pass, while he blessed them, he was parted from them and carried up into heaven.

67. What is the fourth step in the exaltation of Christ?

The fourth step in Christ's exaltation is his session at the right hand of God, where he rules with the Father in equal power and honor.

Romans viii. 34. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Psalm cx. 1. Sit thou on my right hand, until I make thine enemies thy footstool.

John v. 22. The Father judgeth no man, but hath committed all judgment unto the Son.

68. What is the fifth step in Christ's exaltation?

The fifth step in Christ's exaltation will be his return to judgment, when he will come again unexpectedly, visibly and gloriously, for the purpose of judging devils and all men according to their works, words and thoughts.

Isaiah lxvi. 15. For behold the Lord will come with fire, and with his chariots, like a whirlwind.

Matt. xxiv. 36. But of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only.

Acts i. 11. This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.

Matthew xxv. 31. When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.

1 Thess. iv. 16. For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

2 Pet. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, etc.

2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Matthew xvi. 27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Matt. xii. 36. But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.

1 Cor. iv. 5. The Lord.....will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.

69. *How will Christ judge his faithful disciples?*

He will bless and praise them, and receive them into eternal life and happiness.

Matthew xxv. 34. Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

70. *How will Christ judge the unbelieving and the ungodly?*

He will separate them from the righteous and consign them with a curse to eternal misery.

Matthew xxv. 32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

Matthew xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Rev. xxi. 8. But the fearful and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death.

GOD THE HOLY GHOST.

71. *What do the Scriptures teach about the Holy Ghost, who is the third person in the Trinity?*

The Scriptures teach that the Holy Ghost proceedeth from the Father and the Son, and is truly God.

John xv. 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Acts v. 3, 4. Peter said to Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.

72. *What are the offices of the Holy Ghost?*

The offices of the Holy Ghost are manifold, among which may be mentioned

1. His Teaching Office;
2. His Reproving Office;
3. His Exhorting Office; and
4. His Consoling Office.

73. *What does the Holy Ghost do in his Teaching Office?*

By his Teaching Office the Holy Ghost produces within us a living, that is, an active knowledge of divine truth, and moves the will to the acceptance and actual exercise of true religion, which takes place at our calling.

2 Timothy iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Also Matt. vii. 24-27.

74. *What does the Holy Ghost do in his Reproving Office?*

By his Reproving Office the Holy Ghost convicts of sin through the clear exhibition of sin to the conscience, thus producing illumination or enlightenment.

John xvi. 8. When he (the Holy Ghost) is come,

he will reprove the world of sin, of righteousness and of judgment.

Romans ii. 14, 15. The Gentiles who have not the law.....are a law unto themselves.....their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

Eph. v. 13, 14. All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Genesis vi. 3. And the Lord said, My spirit shall not always strive with man.

75. What does the Holy Ghost do in his Exhorting Office?

By his Exhorting Office the Holy Ghost grants us the desire and ability to do good works, which he does by producing holy thoughts in our minds, bringing divine truth to our remembrance, and directing us to holy examples, by which means our sanctification is promoted.

Phil. ii. 13. It is God who worketh in you, both to will and to do of his good pleasure.

Romans viii. 14. For as many as are led by the Spirit of God, they are sons of God.

John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you, &c. For examples see 11th chapter of Hebrews.

76. What does the Holy Ghost do in his Consoling Office?

By his Consoling Office the Holy Ghost strengthens the faithful in their sufferings by the comforting assurance that all things do work together for their good, and thus he contributes to their perseverance unto the end.

Romans viii. 28. We know that all things work together for good to them that love God.

Rom. viii. 16-18. The Spirit itself beareth witness with our spirit that we are the children of God, And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

2 Cor. iv. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

THE ANGELS.

77. What are the angels?

The angels are created spirits, the noblest of God's invisible creatures.

Psalm ciii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

78. What was their original state?

In their original state the angels were all good, endowed with reason and will, with freedom, power and truth.

Genesis i. 31. And God saw every thing that he had made, and behold, it was very good.

Psalm civ. 4. Who maketh his angels spirits; his ministers a flaming fire.

79. What was the subsequent state of the angels?

In the subsequent state we find good and bad angels.

Jude 6. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 Peter ii. 4. God spared not the angels that sinned, but cast them down to hell, and delivered

them into chains and darkness, to be reserved unto judgment.

80. *Which are the good angels?*

The good angels are those who remained steadfast in their original state.

81. *What are the angels according to their original state?*

The good angels are endowed with great knowledge, wisdom, holiness, strength and power.

Mark xiii. 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven.

2 Sam. xiv. 20. My lord is wise according to the wisdom of the angels of God.

Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him.

Psalms ciii. 20. Bless the Lord ye angels that excel in strength.

82. *What offices do the holy angels perform?*

The holy angels serve God, and also the saints on earth, whom they defend, protect and deliver.

Dan. vi. 22. My God hath sent his angel and

hath shut the lions' mouths that they have not hurt me.

Dan. vii. 10. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

Acts xii. 7, And behold the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, arise up quickly. And his chains fell off from his hands.

Psalm xxxiv. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Psalm xci. 11, 12. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

83. What are the angels according to their orders.

According to their orders the angels are called thrones, dominions, principalities, powers, archangels, cherubim and seraphim.

Col. i. 16. For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.

1 Thess. iv. 16. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

Gen. iii. 24. And he placed at the east of the garden of Eden, cherubim.

Isaiah vi. 2. And above it stood the seraphim.

Luke xv. 10. There is joy in the presence of the angels of God over one sinner that repenteth.

84. *What is the number of the angels ?*

The number of the angels is so great that the Scriptures declare them to be innumerable.

Heb. xii. 22 But ye are come unto mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

85. *What is their exalted station ?*

They stand before God and are in the highest degree happy.

Dan. vii. 10. Ten thousand times ten thousand (of angels) stand before him.

Matt. xviii. 10. In heaven their angels do always behold the face of my father which is in heaven.

Luke xv. 10. There is joy in the presence of the angels of God over one sinner that repenteth.

86. *What are the bad angels ?*

The bad angels are called devils, Satan and his angels, of whom there are a great many.

John xiii. 2. Supper being ended the devil put it into the heart of Judas Iscariot, Simon's son to betray him.

Luke xxii. 3. Then entered Satan into Judas.

Rev. xii. 9. And the great dragon was cast out, that old serpent called the Devil, and Satan, and his angels were cast out with him.

Luke, viii. 30. And Jesus asked him, saying, What is thy name? And he said Legion; because many devils were entered into him.

87. *Wherein consists their fall?*

The fall of the devils consists in their apostacy from God and the truth; that is, they fell from their state of holiness and righteousness.

John viii. 44. Ye are of your father, the devil, and the lusts of your father ye will do, He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.

88. *What are they according to their present state?*

According to their present state the devils are full of wickedness.

Eph. vi. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.

89. *What are they in their conduct towards man?*

Towards the human race the devils are full of wrath, lies, deceit and intrigue, intent upon doing injury, which they can do, however, only so far as God permits; they seek also, as far as they can, to hinder the honor and work of God.

Rev. xii. 12. The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Gen. iii. 4. And the serpent said unto the woman, Ye shall not surely die.

Job i. 12. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.

1 Pet. v. 8. Be sober, be vigilant; because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour.

90. *What are the devils according to their present condition?*

According to their present condition they are in a state of damnation and ex-

treme misery, and are awaiting their final doom at the judgment of the great day with trembling.

2 Pet. ii. 4. God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

James. ii. 19. Thou believest that there is one God ; thou doest well ; the devils also believe and tremble.

CHAPTER II.

MAN.

91. *What is man?*

Man is the noblest of God's visible creatures, being endowed with a wonderful body, with a rational mind and an immortal soul.

Gen. ii. 7. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.

92. *In how many states or conditions should man be considered?*

Man may be considered in a fourfold state:

1. In a state of innocence;
2. In a state of sin;
3. In a state of grace; and
4. In a state of glory.

93. *When was man in his state of innocence?*

Man was in a state of innocence when God created Adam and Eve in his image and likeness, and when they were without the guilt and infirmity of sin.

Gen. i. 27, 28. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them.

94. *Wherein did the image and likeness of God consist?*

The image and likeness of God, consisted in man's conformity with God, and especially in the similitude of his mind with God.

Phil. ii. 5. Let this mind be in you which was also in Christ Jesus.

95. *How did this image and likeness of God manifest itself?*

This image of God in man revealed itself in his soul and body?

96. *How was the image of God manifested in man's soul?*

The image of God was manifested in man's soul,

1. In his understanding, by divine illumination and knowledge, in that they knew God and his will.

2. In his will, by righteousness and true holiness.

3. In his conscience, by peace and joy in God.

Col. iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

97. *How did this image of God manifest itself in their bodies?*

The image of God was manifest in their bodies in three ways:

1. They were immortal and could have avoided death, if they had remained in their state of innocence;

2. They had dominion over all the other creatures of God on earth ; and

3. They dwelt in Paradise.

98. *Did Adam and Eve continue in their original state of innocence and holiness ?*

Alas ! no ; they fell from that blessed state, having been beguiled by Satan to sin against God.

2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

99. *How was this fall into sin occasioned ?*

The fall into sin was occasioned

1. Internally by unbelief and disobedience toward God ; and

2. Externally, by eating the forbidden fruit.

100. *What have we lost by the fall into sin ?*

We have lost, together with Adam and Eve, not only the image of God, but we have also, in our natural state, acquired the image or disposition of Satan, which manifests itself by the inclination to sin.

John viii. 44. Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it.

101. *What is the nature of sin?*

Sin consists, in general, in the transgression of the law of God.

1 John iii. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

102. *What was the first effect of sin?*

The first effect of sin was, that Adam and Eve and all their descendants have by nature become depraved in soul and body.

103. *What is the effect of sin as regards the soul?*

The effect of sin on the soul is, that the understanding is darkened, and is without divine light and knowledge of spiritual things, which is necessary to salvation.

Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

104. *What is the effect of sin on the will?*

The effect of sin on the will is, that we have by nature become unrighteous and unholy; yea, slaves to sin, in that we have neither the will nor the power to do good.

Rom. iii. 12. They are all gone out of the way,

they are together become unprofitable ; there is none that doeth good, no not one.

Gen. viii. 21. The imagination of man's heart is evil from his youth.

105. *What is the effect of sin on the conscience ?*

The effect of sin on the conscience is anxiety and fear.

Rom. ii. 15. Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

106. *What is the effect of sin upon the body ?*

The effect of sin on the body is deplorable, indeed. Man lost his dominion over the other creatures on earth ; he was driven out of Paradise ; he was subjected to labor, sickness and death, and in this condition we are all born into the world.

Gen. iii. 17, 19. And to Adam he said.....cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face

shalt thou eat bread, till thou return unto the ground ; for out of it thou wast taken ; for dust thou art and unto dust shalt thou return.

Psalm li. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

107. *Into how many kinds may sin be divided ?*

Sin may be divided into two kinds ;

1. Original sin ; and,
2. Actual sin.

108. *What is original sin ?*

The natural disposition to evil is called original sin ; because we have inherited it from our first parents.

109. *In what does original sin consist ?*

Original sin consists in a destitution of every thing that is good, and an inclination to every thing that is evil, which leads to the commission of actual sin.

Rom. iii. 23. For all have sinned and come short of the glory of God.

110. *What are actual sins ?*

Actual sins consist in leaving undone what God commands to be done, and in doing what God has forbidden.

Luke xii. 47. That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

Rom. vi. 12. Let not sin, therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom. vii. 21. I find then a law, that when I would do good, evil is present with me.

111. *In what ways may sins be committed ?*

Sins may be committed in thoughts, words and actions.

Rom. iii. 13-18. Their throat is an open sepulchre; with their tongues they use deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness; Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace have they not known; There is no fear of God before their eyes.

112. *How may actual sins be farther divided ?*

Actual sins may be divided into

1. Presumptuous sins; and
2. Sins of infirmity.

113. *What are presumptuous sins?*

Presumptuous sins are those which result from a controlling disposition to do evil, wherein the ungodly wilfully and purposely indulge in sin, or at least do not resist sin.

Rom. vi. 12. Let not sin therefore reign in your mortal bodies.

Isa. iii. 9. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

114. *What are sins of infirmity?*

Sins of infirmity may be committed even by believers, from unavoidable ignorance, hastily or unintentionally, but which they abhor and deplore as soon as they realize them to be sins, implore God's forgiveness, and shun them in future.

115. *What is the punishment of sin?*

The wages of sin is death, which has come upon all mankind on account of sin.

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Rom. vi. 23. For the wages of sin is death.

116. *How many kinds of death are spoken of in the Scriptures?*

The Scriptures speak of three kinds of death:

1. Spiritual death;
2. Bodily or temporal death; and
3. Eternal death.

117. *What is spiritual death?*

Spiritual death is that wherein the sinner is dead in trespasses and sins, and incapable of doing any thing good, which brings upon him the wrath and displeasure of God.

Eph. ii. 1. And you hath he quickened who were dead in trespasses and sins.

118. *What is bodily or temporal death?*

Bodily, or temporal death consists in the separation of soul and body.

Psalm cxlvi. 4. His breath goeth forth; he returneth to his earth.

Ecc. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God, who gave it.

119. *What is meant by eternal death?*

By eternal death is meant eternal damnation.

Rev. xxi. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev. xx. 6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.

120. *Wherein does the freedom of the will consist?*

The freedom of the will is that part of the image of God in man, which remains after the fall, and consists in the ability

to choose and to act according to his understanding.

Deut. xxx. 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.

121. *How was the will of man inclined before the fall?*

Before the fall the will of man was inclined only to that which was good.

Eph. iv. 24. That ye put on the new man, which after God is created in righteousness and true holiness.

122. *How was the will of man inclined after the fall?*

After the fall the will of man was dead to that which is spiritually good.

Eph. ii. 4, 5. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

123. *What good is man capable of doing by his own powers and inclinations of reason and nature?*

By the power of his reason man can perform any thing that is reasonably or civilly good ; also that which is naturally good, for even irrational animals love their benefactors and their young.

Matt. vii. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him.

Matt. vi. 2, 5, 16. In these verses we read, how the hypocrites give alms, pray and fast, merely to be seen of men and to be praised by men.

124. *Can the unregenerate man do any thing that is spiritually good ?*

The unregenerate man can not do any thing that is spiritually good, which is according to faith, or pleasing to God, who sees into the heart.

2 Samuel xvi. 7. The Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.

Heb. xi. 6. But without faith it is impossible to please him.

THE STATE OF GRACE.

125. *Is God willing that man should perish in this state of sin?*

No, God is willing to transfer us into a state of grace through Christ.

1 Tim. ii. 4. God our Savior, who will have all men to be saved and come to a knowledge of the truth.

Ezekiel xviii. 23. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?

John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

126. *What do we regain in this state of grace?*

In this state of grace we regain the lost image of God and obtain redemption through Christ.

Col. iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

127. *What things may be noted in the state of grace?*

Four things may be noted in the state of grace :

1. The Benefits of grace ;
2. The Means of grace ;
3. The Order of grace ; and
4. The Subjects of grace.

THE BENEFITS OF GRACE.

128. *What are the benefits of grace which God bestows upon us ?*

The benefits of grace are numerous ; we note particularly the following :

1. Our Calling ;
2. Our Illumination ;
3. Our Sanctification ;
4. Our Perseverance in the faith.

OUR CALLING.

129. *What grace does God bestow upon us in our Calling ?*

In our Calling God reveals his universal grace to us through the word of the

Gospel, and offers it to us, affectionately, earnestly, yet without compulsion, and invites us to accept it.

2 Timothy i. 9. Who hath.....called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Matt. xi. 28. Come unto me all ye that labor and are heavy laden, and I will give you rest.

Ezekiel xxxiii. 11. As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Matt. xxiii. 37. O Jerusalem, Jerusalem.....how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

OUR ILLUMINATION.

130. *What grace does God bestow upon us in our Illumination?*

In our Illumination, or enlightening, God reveals to us our lost state by nature, and works within us a lively knowledge of Christ.

Eph. v. 13, 14. All things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Wherefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light.

2 Cor. iv. 6. God, who commandeth the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

131. *By what means does Christ enlighten us?*

Christ is called a light, also the Word, because Christ by his word and the Holy Spirit brings us to a knowledge of himself and of our own true state, just as a light reveals things to our knowledge.

John i. 9. That (Christ) was the true Light, which lighteth every man that cometh into the world.

Psal. cxix 105. Thy word is a lamp unto my feet, and a light unto my path.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

Eph. v. 13. All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light.

132. *What grace does God bestow upon us in our Sanctification?*

In our Sanctification God delivers us from the dominion of sin, and grants us strength to live a holy life.

Rom. vi. 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

OUR SANCTIFICATION.

133. *Whereby is our sanctification effected?*

Our Sanctification is effected in four ways:

1. By our Regeneration;
2. By our Justification;
3. By our Renewing; and
4. By our Union with God.

134. *What grace does God bestow upon us in our Regeneration?*

In our Regeneration God takes away our unbelief, and works faith in Chris

within us, whereby we become new creatures and the children of God. Thus we receive a new life, and become citizens of the Kingdom of Heaven.

Mark ix. 23, 24. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief.

John iii. 3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2 Cor. v. 17. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

John i. 12, 13. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Heb. xii. 22 Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

Matt. xix. 14. Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.

135. *What grace does God bestow upon us in our Justification?*

In our Justification God takes away

the guilt and the punishment of our sins, and imparts to us the righteousness of Christ, inasmuch as Christ by his perfect obedience, suffering and death has made satisfaction for the violated law, all of which we accept by faith.

Psalm xxxii. 1, 2. Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.

Romans iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus :

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

136. *What grace does God bestow upon us in our Renewing?*

In our Renewing God constantly purifies our hearts from indwelling sin, and makes our life more and more holy.

Eph. iv. 22-24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness

137. *What grace does God bestow upon us in our Union or Fellowship with himself?*

By our Union or Fellowship with God, he dwells in us and we in him.

1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

138. *What other blessings do we regain in the state of grace?*

a. When we have his Spirit dwelling within us, God gives himself to us and not to the world. He bestows upon us his love and sympathy, just as the head sympathizes with the members of the body. He makes us partakers of the gifts of his grace, grants us his powerful influence, assistance and love.

Acts ix. 4. Saul, Saul, why persecutest thou me?

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

1 Cor. vi. 19. Your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.

John xv. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John xvii. 23. I in them and thou in me that they may be made perfect in one.

1 Cor. iii. 16. Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?

b. We give ourselves to him and not unto the world, when we consecrate ourselves entirely to him.

Prov. xxiii. 26. My son, give me thy heart.

Rom. vi. 13. Yield yourselves unto God, as those that are alive from the dead.

1 John ii. 15. If any man love the world, the love of the Father is not in him.

OUR PERSEVERANCE IN THE FAITH.

139. *What grace does God bestow upon us to secure our perseverance in the faith?*

He keeps us, strengthens and increases our faith in Christ and preserves us therein unto the end.

THE MEANS OF GRACE.

140. *What do you understand by the Means of grace?*

They are those means by which God offers, extends and seals to us his grace.

141. *Which are those means of grace?*

The means of grace are,

1. The Holy Scriptures, also called the Word of God ;

2. The Sacraments, to which some add also

3. Prayer.

142. *Why are the Holy Scriptures called the Word of God?*

The Scriptures are called the Word of God, because holy men wrote them as they were inspired by the Spirit of God.

143. *What are the evidences of the divine inspiration of the Holy Scriptures?*

The divine inspiration of the Holy Scriptures is proven by

1. The declarations of Christ: Luke xxiv. 44; Heb. ii. 4;

2. Prophecies: 1 Kings xiii. 1-4; compare 2 Kings xxiii. 16, 17; Matt. xxi. 1, 2;

3. Incontrovertible miracles: 1 Kings xviii. 21-39; John xiv. 11;

4. They reveal to us the most rational means of reconciliation with God: Acts iii. 16; namely, the free and willing atoning sacrifice of Jesus Christ. John x. 17. For thereby the holiness and justice of God are revealed and forever satisfied (Heb. ix. 12), sin is made hateful to us, grace is offered to us, and thus strength and experience afforded us in doing the will of God. John vii. 17.

144. *How are the Holy Scriptures divided, or classified?*

The Holy Scriptures are classified according to

1. The times in which they were written, into the Old and New Testaments;
2. The nature of the books, into Historical, Doctrinal and Prophetic;
3. Their principal import into the Law and the Gospel.

145. *What do we understand by the Law?*

By the Law we understand the Decalogue, or Ten Commandments, wherein we are instructed what God commands us to do, and not to do.

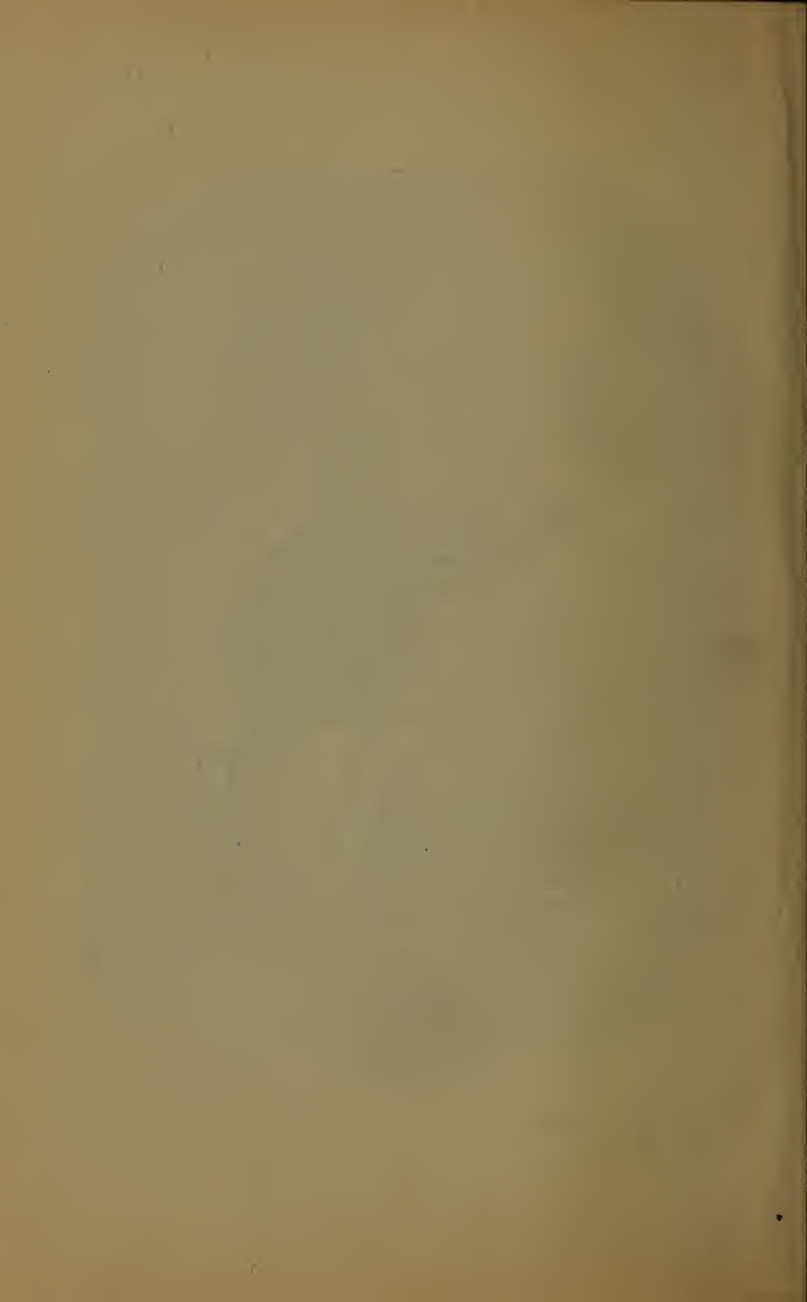
146. *Which are the words of the Decalogue or Ten Commandments?*

They are found in Exodus xx. 1-17, and read as follows:

1. And God spake these words saying:
2. I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage.



VANINGEN ENYDER



3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth :

5. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me ;

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath-day to keep it holy.

9. Six days shalt thou labor, and do all thy work :

10. But the seventh day *is* the sabbath of the Lord thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that *is* within thy gates :

11. For *in* six days the Lord made heaven and earth, the sea and all that in them *is*, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.

12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

147. *Can we be justified by the deeds of the Law?*

No; by the law all men are condemned and under a curse, because they have not yielded perfect obedience to it.

Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

148. *What use is the Law to us?*

The Law is our rule or the directory of our conduct; it holds, as it were, a

glass or mirror before us and shows us our sinful and lost state by nature; thus it becomes our school master to bring us to Christ, through whom alone we can gain life and salvation.

Gal. iii. 24. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

149. *Did the Israelites have any other laws?*

In addition to the moral law in the decalogue the Israelites also had

1. The Civil Law, which regulated their conduct as citizens, and

2. The Levitical Law, which regulated the ceremonies at their religious services in the temple, but which ended with the advent of Christ.

Rom. x. 4. For Christ is the end of the law for righteousness to every one that believeth.

Col. ii. 16, 17. Let no man therefore judge you in meat or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath days. Which are a shadow of things to come; but the body is of Christ.

150. *What is the Gospel?*

The Gospel is the good tidings and doctrine of Christ, or of the promised grace, goodness and mercy of God for Christ's sake. The Law condemns us as sinners, the Gospel proclaims to us grace and salvation.

Rom. i. 16. I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

THE SACRAMENTS.

151. *Which are the other means of grace?*

The other means of grace beside the Word of God are the Sacraments. To which some also add Prayer.

152. *What are the Sacraments?*

The Sacraments are holy covenants with God, or renewals of our covenant with him, by the use of external, divinely appointed means, wherein God offers,

communicates and seals to us his grace in Christ.

153. *How many Sacraments are there?*

Christ instituted two Sacraments; namely, Baptism and the Lord's Supper.

BAPTISM.

154. *What is the Sacrament of Baptism?*

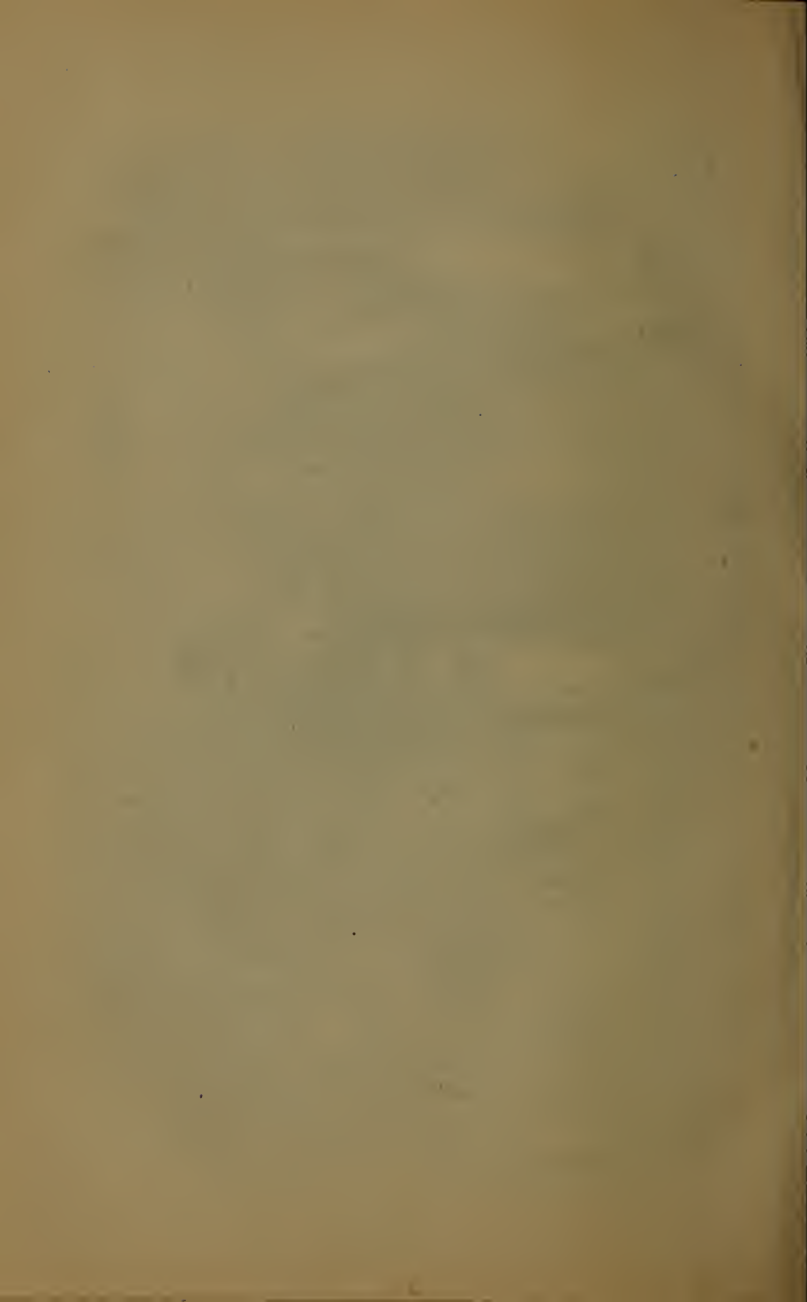
Baptism is that Sacrament wherein by the application of water in the name of the Father, and of the Son, and of the Holy Ghost, the Triune God, we enter into a covenant with him. Matt. xxviii. 19.

Titus iii. 5: Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

155. *Who are proper subjects for Baptism?*

All who have truly repented of their sins and believe on the Lord Jesus Christ are proper subjects for Baptism. Chil-





dren of believing parents should also be baptized.

Acts ii. 38. Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost.

Acts ii. 39. For the promise is to you and your children.

Luke xviii. 16. Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.

THE LORD'S SUPPER.

156. *What is the Sacrament of the Lord's Supper?*

The Lord's Supper is that sacrament wherein, under the external symbols of bread and wine, we receive Christ's body and blood:

1. In remembrance of his death;
2. For the remission of our sins;
3. For the renewal of our baptismal covenant; and
4. For union of believers with Christ and among themselves.

1 Cor. xi. 23, 24. The Lord Jesus, the same night in which he was betrayed, took bread, And when he had given thanks he brake it, and said, Take, eat, this is my body, which is broken for you.

1 Cor. xi. 23. Do this in remembrance of me.

1 Cor. xi. 26. For as often as ye eat of this bread and drink of this cup, ye do show forth the Lord's death till he come.

Matt. xxvi. 27, 28. And he took the cup and gave thanks and gave it to them saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

1 Cor. x. 17. For we being many are one bread, and one body: for we are partakers of that one bread.

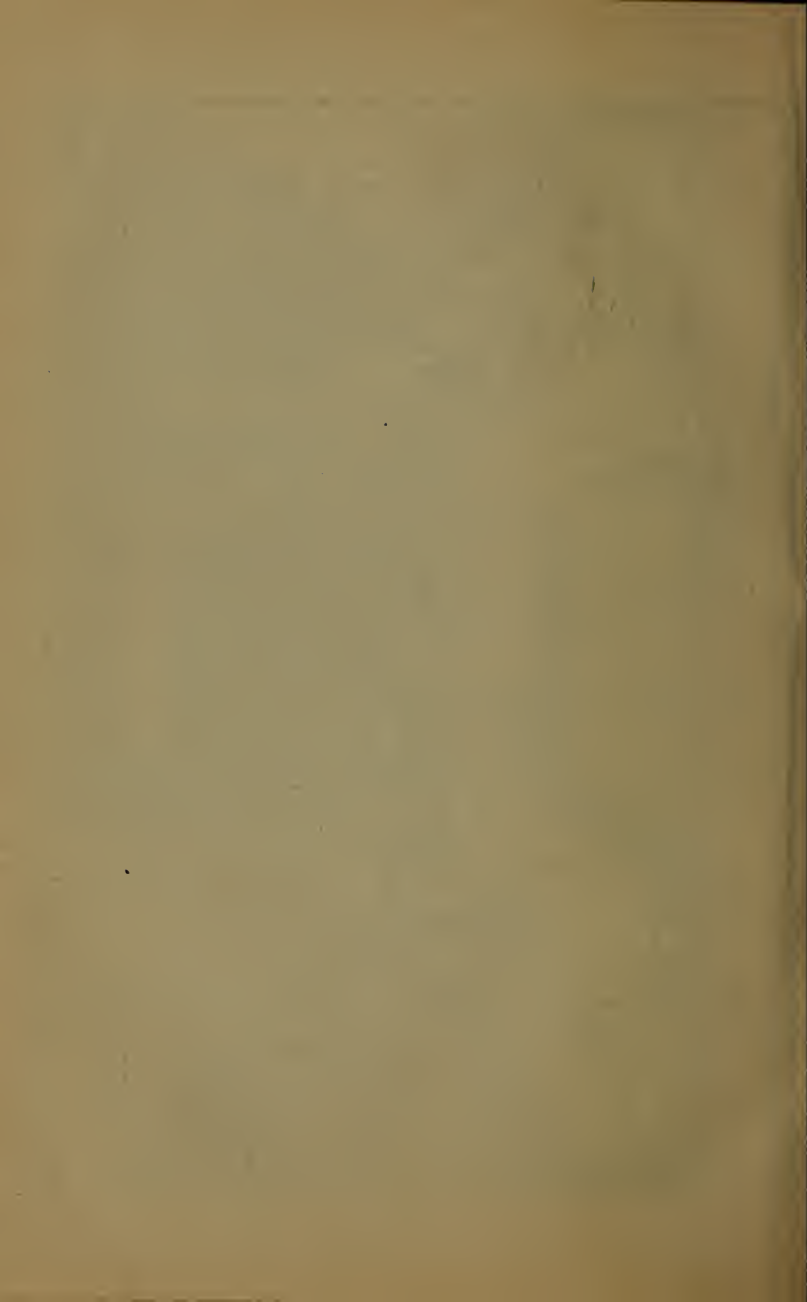
157. *By what names is the Sacrament of the Lord's Supper called?*

It is called by the following names:

1. The Lord's Supper, (1 Cor. xi. 20) because it was instituted by Christ at night;

2. The Lord's Table, (1 Cor. x. 21) because it was first partaken of by the disciples, while reclining around a table,





and this custom was doubtless followed by the early Christians.

3. The Communion, (1 Cor. x. 16, 17) because it is a celebration of the union of believers with Christ and among themselves ;

4. The Eucharist, or giving of thanks, (Matt. xxvi. 30) because it is customary to sing hymns of thanksgiving during the celebration of the Lord's Supper, which is a "commemoration of all the blessings of God, that culminate in redemption by the blood of Christ."

5. It is also called the Sacrament of the *Altar*, (Heb. xiii. 10) "as a celebration of the atoning sacrifice of Christ"

158. *Which are the words of the institution of the Lord's Supper?*

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

“Our Lord Jesus Christ, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body which is given for you: this do in remembrance of me.

“After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.”

159. *What is meant by the consecration of the elements?*

By the consecration of the elements is meant the setting apart, or devoting a sufficient quantity of bread and wine for use in the Holy Sacrament by prayer

and the repetition of the words of the institution.

160. *Who should consecrate and administer the elements in the Holy Communion?*

Only properly appointed ministers of the Gospel should consecrate and administer the elements in the Holy Communion.

1 Cor. ix. 3. They who minister about holy things.

1 Cor. xiv. 40. Let all things be done decently and in order.

151. *Which are the external elements used in the Lord's Supper?*

The external elements are bread and wine. The bread may be either leavened or unleavened, and the wine should be the uncorrupted, unadulterated "fruit of the vine."

Matt. xxvi. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

162. *Who should be admitted to the Lord's Supper?*

All Christians who have been baptized and have united with the church by a profession of faith, and whose life corresponds with their profession.

163. *What should communicants do before partaking of the Lord's Supper?*

Before partaking of the Lord's Supper communicants should examine themselves, confess their sins, pray for forgiveness, and resolve by the help of God to live a holier life.

1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup.

164. *Who are worthy communicants?*

Those are worthy communicants who not only merely think themselves worthy, without repentance, faith and a holy life, but those who have repented of their sins, and humbly trust in Christ, and truly believe these words, "Given and shed for the remission of sins."

165. *Which is the chief thing in the Lord's Supper?*

Besides the bodily eating and drinking the chief thing in the Sacrament is faith in these words, "Given and shed for you for the remission of sins. For where there is remission of sin, there is also life and salvation."

166. *Who is unprepared and unworthy to come to the Lord's Supper?*

He who lives in known and voluntary sin, and has no true faith, or doubts in his mind the truth of Christ's words; for the words, "Given and shed for you," require truly believing hearts.

Romans xiv. 23. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.

167. *What threatening is pronounced against those who commune unworthily?*

They do not recognize the body and blood of Christ in the Sacrament, and

hence eat and drink condemnation to themselves.

1 Cor. xi. 27, 29. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself.

THE ORDER OF SALVATION.

168. *What is the Order of Salvation?*

The Order or Way of Salvation is that way by which the Holy Spirit leads the sinner to the attainment of grace and salvation.

Luke xiii. 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Mark i. 15. The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the Gospel.

John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

169. *How do we enter into this order or way of salvation?*

We enter into the order of salvation by repentance and conversion.

170. *What is repentance?*

Repentance is heartfelt sorrow for sin and an earnest intention to forsake sin.

171. *What is conversion?*

Conversion is a change of heart and mind, or a turning from sin to holiness, thus becoming new creatures in heart and mind and will.

Acts xxvi. 18. To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith that is in me.

172. *What is embraced in turning away from sin?*

When we turn away from sin, we realize the number and enormity of our sins, with heartfelt sorrow and shame, and confess, hate, abhor and forsake our sins.

173. *What is embraced in turning to God?*

Turning to God embraces faith in

Christ, wherein we confidently lay hold of the merits of Christ, and place our whole confidence on the grace of God in Christ for life and salvation.

Acts xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

Romans iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

174. *What three truths must be noted here?*

The first truth that must be noted here is, That the author of saving faith in Christ is the Triune God, Father, Son and Holy Ghost, who offers it through his word and sacraments.

Hebrew xii. 2. Looking unto Jesus, the author and finisher of our faith.

John vi. 29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

I Cor. xii. 11. But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

175. *What is the second truth that must be noted?*

The second truth that must be noted is, that the blessings which God confers on true faith are Justification, Peace, Joy in God, and Salvation.

Rom. viii. 1. There is therefore now *no condemnation* to them which are in Christ Jesus.

Romans v. 1. Therefore being justified by faith we have *peace* with God, through our Lord Jesus Christ.

Romans xiv. 17. For the kingdom of God is not meat and drink, but righteousness, and *peace*, and *joy* in the Holy Ghost.

John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

176. *What results from these blessings?*

From these blessings results the third truth to be noted; namely, the power and activity, or the life and work of faith.

John xv. 5. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

177. *Into how many kinds may faith be divided?*

Faith may be classified into four kinds; namely,

1. Historical faith;
2. Dead faith;
3. Temporary faith; and
4. Saving faith.

178. *What is historical faith?*

Historical faith is that which receives or acknowledges the christian religion to be true, without obeying its requirements.

James ii. 19. Thou believest that there is one God; thou doest well; the devils also believe and tremble.

179. *What is dead faith?*

Dead faith is a mere outward confession by the mouth, wherein one professes to be a christian while his heart and life do not manifest the fruits of faith.

James ii. 17. Even so faith, if it hath not works, is dead, being alone.

180. *What is temporary faith?*

Temporary faith is that which is exercised by those who enjoy times of prosperity, but who fall away in times of adversity, temptation or persecution.

Luke viii. 13. They on the rock are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

181. *How does saving faith manifest itself?*

Saving faith manifests itself by its fruits, or good works, which flow from the obedience of faith, and which are performed in accordance with the will of God.

Matt. v. 16. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

THE APOSTLES' CREED.

182. *Can you give a summary of the doctrines of the Christian faith which are necessary to our salvation?*

A brief summary of the essential doc-

trines of the Christian faith is contained in the Apostles' Creed, which is confessed by all Christian denominations.

183. *Why is it called the Apostles' Creed?*

It is called the Apostles' Creed, not because it was composed by the Apostles, but because it is in strict accordance with the teachings and the very words of the apostolic writings. It grew up gradually during the second and third centuries from the confession of Peter (Matt. xvi. 16), and the Baptismal formula, (Matt. xxviii 19). It reads as follows :

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and

buried; he descended into hell;* the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy Christian Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

GOOD WORKS.

184. *In what ways does a living faith manifest itself in bringing forth good fruits or works?*

A living faith manifests itself in us in the following ways:

I. When we watch over ourselves,

* This is expressed by different denominations in the words Hades, or Place of Departed Spirits. But none teach that Christ descended into hell and suffered its torments.

having a care of every thing that takes place within or without us, whether it be good or bad.

I Peter v. 8. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

2. When we submit ourselves to God, and do not permit the world and its lusts to draw us away from him.

John xv. 14. Ye are my friends, if ye do whatsoever I command you.

I John ii. 15, 16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.

3. When we follow Christ and adopt his example as the rule of our life.

I Peter ii. 21. For even hereunto were ye called; because Christ also suffered for us, leaving us an *example*, that ye should follow his steps.

4. When we take up the cross and patiently suffer every thing which for

Christ's sake and his righteousness is imposed upon us.

Luke ix. 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross and follow me.

Acts v. 41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

5. When we pray without ceasing.

Luke xviii. 1. And he spake a parable unto them to the end that men ought always to pray, and not to faint.

1 Thess. v. 17. Pray without ceasing.

6. When we fight against Satan, the world, and indwelling sin.

Eph. vi. 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

1 John ii. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

1 John v. 4. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Gal. v. 16, 17, 24. This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would.

And they that are Christ's have crucified the flesh with the affections and lusts.

7. When we contribute according to our means to help the poor, sustain the church, and send the Gospel to the destitute.

THE RECIPIENTS OF GRACE.

185. *Who are the recipients of grace?*

The recipients of grace are the members of the Christian Church, or the Communion of Saints.

Eph. ii. 20, 22. And are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

In whom ye are builded together for an habitation of God through the Spirit.

186. *How may the Christian Church be divided?*

The Christian Church may be divided into the visible and the invisible church.

187. *Who constitute the Visible church?*

All those who make an outward or

open profession of the Christian religion constitute the visible church.

188. *Who constitute the Invisible church of Christ on earth?*

Those who not only make an outward profession of Christianity, but who are also regenerated by the Holy Spirit and lead a life of faith and obedience are members of Christ's invisible and true church on earth.

THE EXTERNAL STATE OF CHRISTIANS.

189. *In what external states do Christians also exist?*

There are three external states in which Christians exist in this world.

1. The worldly state which consists of rulers and subjects.

Rom. xiii. 1-4. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God, &c.

2. The spiritual state, consisting of

teachers and learners, or preachers and hearers.

Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Hebrews xiii. 17. Obey them that have the rule over you, and submit yourselves; for they watch over your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you.

3. The domestic or family state, consisting of husband and wife, parents and children, masters and servants.

Eph. vi. 1-9. Children, obey your parents, etc.

Titus ii. 9. Exhort servants to be obedient unto their own masters.

1 Peter ii. 18. Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

THE STATE OF GLORY.

190. *Into what state are Christians transferred out of the state of grace?*

Out of the state of grace Christians are transferred into the state of glory.

191. *What will be our condition in the state of glory?*

In the state of glory we shall fully regain the image of God, which was lost in the fall, and all the blessings connected therewith.

2 Tim. iv. 18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.

192. *When do we enter into this state of glory?*

We enter into this state of glory at death and the resurrection from the dead.

John v. 28, 29. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice.

And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

193. *Is the resurrection of our bodies possible?*

Yes; because God knows where our dust remains, and is able to gather it again. All things are possible with God.

194. *Why is the resurrection of the body necessary?*

The resurrection of the body is necessary and certain on account of the truth and justice of God, for then every one shall be rewarded for the deeds which he has done in the same body and soul in which he lived on earth.

195. *What else will precede the state of glory?*

The last Judgment will precede the state of glory.

2 Cor. v. 10. For we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

196. *Why will Christ be the Judge at the last judgment?*

Christ will be the Judge at the last judgment, because he is the author of the law of works, and also of the law of faith, and will therefore maintain the honor of his law by rewarding the righteous and punishing the wicked.

Rom. iii. 27. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

Matt. xxv. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Matt. xxv. 41. Then shall he say also to them on his left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

2 Peter iii. 3-7. Knowing this first, that there shall come in the last days scoffers, etc.

197. *Who will be the accusers and witnesses at the last judgment?*

The accusers and witnesses at the last judgment will be

1. Satan ;
2. Conscience ;
3. The Law ; and also,
4. Associates in wickedness.

Rev. xii. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down which accused them before our God day and night.

Jer. xvii. 1. The sin of Judah is written with a pen of iron, and with the point of a diamond ; it is graven upon the table of their heart.

Rev. xx. 12. And I saw the dead small and great stand before God ; and the books were opened : and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works.

John v. 45. There is one that accuseth you, even Moses in whom ye trust.

198. *What is the rule according to which we shall be judged ?*

The rule according to which we shall be judged stands recorded in John iii. 16, 18 : For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ;

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

199. *What will be the final judgment pronounced and the execution of that judgment?*

The words of the final judgment are recorded in Matt. xxv. 34, 41, 46: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;

And these shall go away into everlasting punishment; but the righteous into life eternal.

200. *What will follow after the judgment?*

After the judgment will come the end of the world.

Matt. xxiv. 35. Heaven and earth shall pass away, but my words shall not pass away.

201. *Wherein will this state of glory consist?*

The state of glory will consist in this :

1. We shall see God as he is. I John iii. 2 ; Matt. v. 8.

2. We shall be like Christ and the holy angels. Matt. xxii. 30 ; Dan. xii. 3 ; I Cor. xv. 40-48.

3. We shall be blessed and happy in our souls and in our bodies. Rev. xiv. 13.

4. We shall serve God day and night in his holy temple. Rev. vii. 14-17.

202. *What will be the eternal state of the wicked?*

The eternal state of the wicked is described in Rev. xxi. 8 ; xxii. 15.

OUR DUTIES IN LIFE.

203. *What are our duties in life?*

Our duties in life are threefold:

1. Our duty to God;
2. Our duty to ourselves; and
3. Our duty to our neighbor.

204. *How may these duties be briefly expressed?*

Our duties may be thus briefly expressed:

1. Towards God we should live piously:
2. Towards ourselves we should live temperately; and
3. Towards our neighbors we should act justly.

Titus ii. 12. Teaching us that, Denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

205. *What are the duties which we owe to God called?*

The duties which we owe to God,

together with their performance, are called religion, also the service of God.

Rom. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

206. *How may the service of God be divided?*

The service of God may be divided into an internal and an external service.

207. *Wherein does the internal service of God consist?*

The internal service of God consists in these four particulars:

1. That we love God with all our heart.

Matt. xxii. 37. Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind.

2. That we cherish a filial fear of God.

1 Peter i. 17. And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.

3. That we place our entire trust and confidence in God.

Psalm cxviii. 8, 9. It is better to trust in the Lord; than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes.

4. That we submit ourselves cheerfully to the care and guidance of God.

Psalm xxvii. 5. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

208. *Wherein does the external service of God consist?*

The external service of God consists in the following four particulars:

1. In the profession of the truth and the exercises of religion.

Rom. x. 9, 10. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

2. In faithfulness to our vows and promises.

Psalm lxxvi. 11. Vow and pay unto the Lord your God.

3. In prayer, praise and thanksgiving to God.

Matt. vii. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Psalm ciii. 1. Bless the Lord, O my soul; and all that is within me, bless his holy name.

Eph. v. 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

4. In the keeping of his commandments.

1 John v. 3. For this is the love of God, that we keep his commandments; and his commandments are not grievous.

209. *What are the means for the promotion of the service of God?*

The means for the promotion of religion or the service of God are threefold; namely,

1. The reading and hearing of the word of God, which should be accompanied with,

a. Prayer for the enlightening of the Holy Spirit ;

b. Meditation and self-examination ;
and

c. Its application for our edification and improvement in life.

2. The sanctification of the Sabbath ;

3. The proper use of the sacrament.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

James i. 22. But be ye doers of the word, and not hearers only, deceiving your own souls.

Luke xi. 28. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

Exodus xx. 8. Remember the sabbath day to keep it holy.

Gen. ii. 3. And God blessed the seventh day and sanctified it ; because that in it he had rested from all his work which God created and made.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you, in the name of

Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

I Cor. xi. 28. But let a man examine himself, and so let him eat of this bread, and drink of this cup.

THE DUTIES WHICH WE OWE TO OURSELVES.

210. *Wherein do the duties which we owe to ourselves consist?*

Our duties to ourselves consist in moderation and self-denial, wherein we suppress, for God's sake, our sinful inclinations.

Matt. xvi. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

211. *What are the duties which we owe to our own souls?*

It is our duty to seek the welfare of our own souls in order that we may

1. Obtain the rest of our souls in Christ;

2. Be wise as serpents and harmless as doves;

3. Watch and pray ;
4. Increase in the knowledge of divine things ;
5. Be faithful in our calling, and thus keep our hearts pure and our conscience clear.

Matt. xi. 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Matt. x. 16. Behold, I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents and harmless as doves.

Matt. xxvi. 41. Watch and pray that ye enter not into temptation.

1 Peter v. 8. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

2 Tim. iii. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.

1 Cor. iv. 2. Moreover, it is required in stewards that a man be found faithful.

Acts xxiv. 16. And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

212. *What are the duties which we owe to our bodies ?*

The duties which we owe to our bodies are

1. To provide them with suitable food, drink and clothing ;

2. To work, or labor faithfully and diligently ;

3. To use our senses and our members properly, so as not to apply them to presumptuous or sinful uses ;

4. To conduct ourselves decently and orderly in our actions, words and clothing ;

5. To preserve our bodies in chastity and purity.

Romans xiii. 13. Let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Eph. iv. 28. Let him that stole, steal no more : but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Romans vi. 12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

1 Cor. xiv. 40. Let all things be done decently and in order.

Hebrews xiii. 4. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

213. *Against what three principal vices should christians be particularly watchful?*

Christians should watch especially against

1. Avarice;
2. Ambition; and
3. Lust.

214. *How should we watch against avarice?*

1. By learning to be content with our condition in life;

2. By committing ourselves and all we have faithfully to God's care.

1 Tim. vi. 6, 8. But godliness with contentment is great gain.

And having food and raiment, let us be therewith content.

Matt. vi. 33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

215. *Why should we guard against ambition?*

We should guard against ambition, because it is associated with meanness, inasmuch as an ambitious person wishes to please the world, and therefore seeks his honor in the transitory and often sinful things of this world.

Phil. ii. 3. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves.

216. *Wherein does the highest honor of the christian consist?*

The highest honor of the christian consists

1. In the practice of the christian virtues; and

2. In humility, wherein we are sensible of our own imperfections, and modestly do not think higher of ourselves than we ought to think.

Phil. iv. 8. Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

Rom. vii. 18. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.

Rom. xii. 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

217. *How should we watch against lust?*

We watch against lust when we do not yield to our sinful desires, but suppress them for God's sake.

Romans viii. 13. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Titus ii. 11, 12. For the grace of God that bringeth salvation hath appeared to all men.

Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world.

218. *What does the word of God ex-*

hort us to do in the suppression of sinful desires?

The word of God exhorts us to be sober and to watch and pray.

1 Peter v. 8. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

Luke xxi. 36. Watch ye therefore, and pray always, etc.

219. *What are our duties towards ourselves in times of trouble and misfortune?*

In times of trouble and misfortune we should

1. Strengthen ourselves in the Lord and pray to him for help;

2. Exercise patience in enduring affliction.

Eph. vi. 10. Finally, my brethren, be strong in the Lord, and in the power of his might.

Luke xvii. 5. And the apostles said, Lord, increase our faith.

Rom. xii. 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer.

THE DUTIES WHICH WE OWE TO OUR
NEIGHBOR.

220. *Wherein are the duties to our neighbor embraced?*

The duties to our neighbor are embraced in pure love to him, and in righteous conduct towards him.

Romans xiii. 8. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

Isaiah i. 17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

221. *What is the nature of love to our neighbor; that is to all men?*

The love to our neighbor is threefold; namely,

1. Love in general;
2. Love of the brethren; and
3. Love of our enemies.

Gal. v. 14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

222. *What does love in general dispose us to do to our neighbor?*

Love in general disposes us

1. To *feel* kindly toward our neighbor and rejoice in his prosperity.

1 Cor. xiii. 1-7. Though I speak with the tongues of men and of angels, and have not charity (love), I am become a sounding brass or a tinkling cymbal, etc.

2. To show mercy to him, by sympathizing with him in trouble and yielding him all possible assistance.

Luke vi. 36. Be ye therefore merciful, as your Father also is merciful.

3. To exercise meekness, so as not to take revenge upon him for any injuries he may have done us.

Rom. xii. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord.

4. To exhibit mildness, in that we do not too severely, or needlessly reprove his faults.

Phil. iv. 5. Let your moderation be known unto all men. The Lord is at hand.

5. To *act* friendly toward him and let him see our love to him by our words and actions.

Eph. iv. 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

6. To seek to promote his true welfare in the best possible way.

1 Peter iv. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

223. *How do we exercise fraternal love, or love to the brethren?*

We exercise fraternal love to our neighbor by being helpful to him in spiritual and bodily things.

224. *How can we be helpful to him in spiritual things?*

We can be helpful to our neighbor in spiritual things,

1. When we restrain him from sin.

James v. 19, 20. Brethren, if any of you do err from the truth, and one convert him:

Let him know, that he which converteth the sinner

from the error of his way shall save a soul from death, and shall hide a multitude of sins.

2. When we edify him and encourage him in doing good.

I Thess. v. 11. Wherefore comfort yourselves together and edify one another, even as also ye do.

3. When we reprove him faithfully and show him his errors, but we must do this in love and earnestness.

The steps are recorded in Matthew xviii. 15-17.

Gal. iii. 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?

Gal. v. 7. Ye did run well; who did hinder you that ye should not obey the truth?

4. When we avoid hate, spite and quarrelsomeness.

Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice.

5. And when we much more seek to promote peace and harmony.

Eph. iv. 3. Endeavoring to keep the unity of the Spirit in the bond of peace.

225. *How can we be helpful to our neighbor in bodily things?*

We can be helpful to our neighbor in bodily things,

1. By our willingness to serve him.

1 Peter iv. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

2. By our hospitality to him.

Hebrews xiii. 2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3. By our benevolence toward him, which lays the foundation to unity.

Hebrews xiii. 16. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

Psalm cxxxiii. 1. Behold, how good and how pleasant it is for brethren to dwell together in unity.

THE LOVE OF OUR ENEMIES.

226. *In what way should we love our enemies?*

1. We should love our enemies sincerely, (although we hate the evil which they do), and labor for their amendment.

Matt. v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Eph. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

2. We should endure their faults with patience.

Eph. iv. 1, 2. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with long suffering, forbearing one another in love.

3. We should seek reconciliation with them.

Matt. xviii. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

4. We should guard against envy, hatred and wrath.

Rom. xiii. 13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

227. *Wherein does righteousness toward our neighbor consist?*

Righteousness toward our neighbor consists herein, that we do to him all that we would wish him to do to us, if we were in his place.

Luke vi. 31. And as ye would that men should do to you, do ye also to them likewise.

Rom. xiii. 8. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

228. *How is this done?*

It is done,

1. When we speak the truth; or so speak of any person, or thing or event as it actually exists, or occurred, to the best of our knowledge and belief.

Eph. iv. 21, 25. If so be that ye have heard him, and been taught by him, as the truth is in Jesus.

Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

2. When we act honestly, and speak as we feel in our hearts; and also

conduct ourselves outwardly as we feel in our hearts.

Psalm ci. 3. I will set no wicked thing before mine eyes : I hate the work of them that turn aside ; it shall not cleave to me.

I Chron. xxix. 17. I know also, my God, that thou triest the heart, and hast pleasure in uprightness.

3. Also we should be careful to act and speak, so as not to cause the weak in faith to stumble, or take offence, nor should we, intentionally, give such information as may result in harm to our neighbor.

John xvi. 12. I have yet many things to say unto you, but ye can not bear them now.

I Cor. viii. 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth.

Romans xiv. 21. It is good, neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

229. How is righteousness exercised in contracts or agreements ?

In contracts, or agreements, (in which,

however, there must not be anything sinful). we should

1. Have confidence in each other, which consists in believing the person, with whom we enter into contract, to be honest and honorable in his intentions towards us.

1 Cor. xiii. 7. (Love) Beareth all things, believeth all things, hopeth all things, endureth all things.

2. Carry out faithfully everything to which any contract or engagement binds us.

Luke xii. 42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

3. Be thankful for favors received, especially when such favors are received from our parents or superiors.

Eph. vi. 1-3. Children, obey your parents in the Lord; for this is right.

Honor thy father and thy mother; which is the first commandment with promise.

That it may be well with thee and that thou mayest live long on the earth.

FAMILY PRAYERS.

SUNDAY MORNING.

Almighty God, our heavenly Father, We thank thee for the light of this new sabbath morning, which we have been permitted to see in so much favor and mercy. And now, as the natural sun has arisen and dispelled the darkness and spread the beautiful light of day over the earth, so let the light of thy countenance shine upon us. O, do thou enlighten us with wisdom from on high. May this day our faith be strengthened, may our hopes be brightened, may our hearts be warmed with love to God and man, may all our christian graces be renewed and enlarged.

We confess our unworthiness, our natural depravity and corruption, and our sins and shortcomings in practice. Lord, subdue within us whatever is contrary to thy mind and will. May our hearts become living temples and our lives living sacrifices. May we daily grow in the grace of God and in the knowledge of Christ.

We pray for those who shall this day minister in thy holy sanctuary. Give them an unction from the Holy Ghost. May every impression of thy word be rendered permanent and saving. May we be in the Spirit on the Lord's day and pitch our tents near the gate of heaven. And when we shall no longer worship thee in temples here on earth, may we be received into that house not made with hands, whose builder and maker is God, eternal in the heavens; and thou, Father, Son and Holy Ghost shalt have all the praise, now and evermore. Amen.

SUNDAY EVENING.

Our Heavenly Father, we desire to close this Holy Sabbath day, looking up to thee for a blessing. We thank thee for all the tokens of thy mercy which we have enjoyed this day, And now as the night has closed around us let thy banner over us be love.

We bless and praise thee for thine unspeakable gift, the Son of thy love, to become our Redeemer. All our hope of salvation comes from Him. We rejoice that Jesus is as willing as he is able "to save to the uttermost," all who will come to God through him. Lord, we come, casting ourselves on the fulness of thy grace, in Him. Sanctify us wholly, in body, soul and spirit. Subdue our wills, and bring them to entire obedience to thy most holy will. When called to the performance of any duty or the endurance of any trial, may we say from our hearts, "Lord, here am I. Thy will be done." O that thy love may be enthroned as the ruling passion of our souls, and thy glory the end of our being. Fulfill in our experience thine own gracious promise: "I will dwell in them, and walk with them, and I will be their God, and they shall be my people."

Do thou follow with thy rich blessing all the services of the sanctuary this day. May thy word be quick and powerful upon the hearts and consciences of the hearers. May the impressions made not die away, but remain deep and lasting.

We commit ourselves to thy care this night. Do thou watch over us during the unconscious hours of sleep. May we awake in the morning in thy favor; so that every new day, being spent to thy glory, may find us better fitted for entering on the joys of thine everlasting kingdom; through Jesus Christ, our Savior. Amen.

MONDAY MORNING.

O Lord, thou art the King of kings and Lord of lords. Angels and archangels adore thee, seraphim and cherubim veil their faces in thy presence, and cry out holy, holy, holy is the Lord of Hosts, heaven and earth are full of his glory. We who are also the creatures of thy hand and the pensioners of thy bounty, would unite with saints and angels in this thrice holy that resounds before thy throne. Thou hast endowed us with rational minds and immortal souls, and thou hast sent thy Son into the world to redeem us from sin and eternal death and make us eternally and unspeakably happy. Blessed be thy name that though thou art the greatest of all beings thou dost stoop to hear our prayers and listen to our wants.

Blessed Savior, thou art waiting to be gracious. All the mighty load of our guilt we would transfer to thee, our adorable surety. Thou hast already satisfied the requirements of a righteous law. As our kinsman and elder brother thou art now within the veil; as willing as thou ever wast to save unto the uttermost.

O Lord, our heavenly Father, we are pilgrims and sojourners here, as all our fathers were. We are wandering through this wilderness world toward the heavenly Canaan, the home which thou hast promised to all who truly love and serve thee. May we make the salvation of our souls, the welfare of our fellow men and the glory of God our constant aim. May we walk in that straight and narrow path that leads to eternal life, turning neither to the right nor to the left, but press on toward the mark of our high calling, looking to Christ Jesus, the author and finisher of our faith. We ask every blessing in the name of Christ. Amen.

MONDAY EVENING.

O Lord God, we thank thee that thou hast established a great kingdom on earth, and hast appointed thine own beloved Son to be the king over it. Help us to come into this kingdom not merely as nominal members of it, but by sincere repentance of our sins and by a living faith in Jesus Christ. We bless thee, O God, for the promises of pardon and the appointed means of grace ; may we be cleansed from our sins by the washing of regeneration, may we be baptized not only with water, but also by the Holy Spirit, who will sanctify our hearts and lead us into the knowledge of all necessary truth and the practice of every christian virtue. And having ourselves become members of Christ's kingdom, we would pray that this kingdom may be everywhere extended in our own land and to the ends of the earth, and thy name be glorified, so that all men may see the salvation of God. May we ever regard Jesus Christ as the only begotten of the Father, full of grace and truth. And since he has condescended to come down from the very bosom of the Father to instruct us in his nature and will, we would most humbly receive thy commands, and earnestly pray that we may so know God as faithfully to serve him now, and at length enjoy him forever.

To thy tender care we commit ourselves this night. In thy keeping we shall be safe. Give thy holy angels charge of us to keep us ; may we rest securely under the shadow of thy wings. If it be thy holy will, give us undisturbed repose and refreshing sleep to prepare us for the duties of the coming day, if it is thy good pleasure that we shall see its returning light. We ask all for the sake of Jesus Christ, our Lord. Amen.

TUESDAY MORNING.

We thank thee, O Lord God, for thy guardian care over us during the darkness of the night, for undisturbed repose, for refreshing sleep and for the returning light of a new day. O Lord, we realize that our days and nights, our weeks and months and years are passing on and bearing their records with them. Help us so to number our days that we may apply our hearts unto wisdom; help us to work and do thy will while it is day, for there is no work or device in the grave, whither we are hastening.

O Lord Jesus, thou didst come into this world to endure the shame and agony of the cross in order to redeem our souls from eternal death and hell. We would confess thee with our lips; we would confess thee in the great congregation of thy church; we would confess thee before the world; we would confess thee in our lives by a holy walk and conversation; we would confess thee in death as our only hope of a life beyond the grave. And O Lord Jesus, thou wilt also confess us before thy Father and our Father, and before the holy angels in the kingdom of heaven. Make us willing, O Christ, to take up our cross and follow thee, through ignomy and shame and even persecution from the world. Help us to persevere in this good warfare even unto the end, and then shall we be able to exclaim with Paul, "I am now ready, I have fought a good fight, I have finished my course, I have kept the faith, and now there is laid up for me a crown of righteousness which Christ, the righteous Judge shall give me in that day, and not to me only, but to all those who love his appearing." And thine shall be the glory forever. Amen.

TUESDAY EVENING.

O Lord we draw near to the throne of grace at the close of this day to thank thee for the goodness and mercy that have followed us thus far. But above all we thank thee for thine infinite love in the redemption of the world by the Lord Jesus, for the means of grace and for the hope of glory. We thank thee that thy well-beloved Son has brought in an everlasting righteousness; that he has fulfilled thy law and made it honorable; that he suffered on Golgotha to atone for our sins; that he has dispelled the darkness of the valley of death and opened the gates of heaven to all believers.

O Lord Jesus we adore thee, we praise thee, we magnify thy name; for thou hast redeemed us with thine own most precious blood, and made us kings and priests unto God. How shall we sufficiently praise thee for all thy goodness to us, and how can we ever recompense thee for all thy loving kindness! Words can not express and our hearts cannot conceive the debt of gratitude which we owe to thee. All that we can do in return, is to give ourselves to thee, a living sacrifice. Here, Lord, we give ourselves to thee, soul and body, all that we have and are. O do thou accept us graciously and love us freely. Whom have we in heaven but thee, and there is none on earth that we desire beside thee. O Lord, sanctify us soul and body, and make us pure in heart, that we may finally obtain the blessing which Jesus promised, when he said, Blessed are the pure in heart, for they shall see God. And unto thee, Father, Son, and Holy Ghost, three in one, in covenant for our redemption, shall be all the praise. Amen.

WEDNESDAY MORNING..

O Christ, thou light of the world, how can we sufficiently serve and adore thee for thine infinite love. Thou didst forsake thy throne of glory in heaven, the adoration of holy angels, and didst come down into this world of sin and sorrow to assume our nature, and become our brother in the flesh. Thou didst bring the light of heaven to earth and reveal it unto men. Oh let the sun of righteousness also arise upon us in our darkness and illuminate our minds with the light from heaven. Angels and seraphim might well be amazed at the deep abasements of our adorable Redeemer, who though King of kings and Lord of lords was born in a stable and cradled in a manger. Yet, O blessed Jesus, how much more venerable was that stable and manger when graced by thy sacred presence, than the most magnificent palace or shining throne! How ill does it become poor sinners to be proud of the vain pomp and grandeur of this world.

Bless our household and friends: may they all be thy friends and may we all have a family resemblance to the great head of the church, Jesus Christ, our Elder Brother. Our moments are gliding swiftly by; forbid that any among us should be seeking oil, like the foolish virgins, when the lamp of life is going out. Let us be always living with eternity in view; let us die daily to sin, and live daily to God, that when the hour of our departure arrives, it may be to all of us the birthday of a new life in glory everlasting. We ask all these blessings for ourselves and for others in the name and for the sake of our adorable Lord and Savior, who is within the veil interceding for us and who ever liveth and reigneth, world without end. Amen.

WEDNESDAY EVENING.

O Lord Jesus, teach us to pray, as thou didst also teach thy disciples to pray. And when we pray with our lips may we also pray in our hearts. Thou, O God, art a Spirit, and they who would worship thee aright must worship thee in spirit and in truth. We pray for the coming of thy kingdom, not only in the world, but also in our own hearts, that we may do thy will on earth as the angels do thy will in heaven. Do thou snpply all our daily wants, both spiritual and temporal. Forgive our sins for Christ's sake, and help us also to forgiye our enemies from our hearts, as we hope to be forgiven by thee. Lead us evermore by thy Holy Spirit in the right way, that strait and narrow way that leads to life, and help us to shun the broad and downward way that leads to destruc-tion. May we never permit ourselves to be led along by the multitudes to do evil, but keep close to thee our God and Savior, and by thy side and in thy hand we shall ever be safe. For thine is the kingdom and the power and the glory forever and ever.

O Lord, thou art the hearer and answerer of prayer. Thou hast encouraged us to be importunate in prayer. Thou hast assured us that thou art more willing to grant thy Holy Spirit to those who ask thee, than earthly parents are to give good gifts to their children. O Lord, grant us such blessings as thou seest to be good for us. Thou knowest our wants better than we can explain or express them unto thee. Do thou then suit thy blessings to our need. And all the glory, honor and praise shall be thine, through Jesus Christ our Lord and Savior. Amen.

THURSDAY MORNING.

O Lord, look down in mercy on a world lying in sin and iniquity; sinners disregard thy law and set at naught thy commandments, and they grieve the souls of the righteous. O stay the progress of sin, and enlighten the minds of those who are blinded by Satan, so that they may leave off from their sins and be converted. We thank thee, our heavenly Father, that thou hast led us out of the Sodom of sin and the bondage of Satan, and dost daily draw us nearer unto thyself. Strengthen us, therefore, that we may resist all the allurements and temptations of Satan, do thou enable us to rise above the world and all its sinful pleasures. We would cultivate a closer communion with thee, our God and Father, our Lord and Savior. Pour out thy Holy Spirit upon us and sanctify our hearts. Then we shall hate and forsake sin, and love and pursue holiness, without which no man can see God. We rely not on our own strength, but we trust in Christ, whose grace shall be sufficient for us in every time of need.

Bless that branch of thy church with which we are united; bless thy holy church universal. Have mercy on the heathen who are sitting in darkness, who know not thee, the true and living God, and Jesus Christ, the only name given by which we can be saved. May Christ lifted up, by the attraction of his cross draw all men unto him. Hasten the time when no man shall have need to say to his brother, Know thou the Lord, for all shall know him, from the least to the greatest.

Hear us, O Lord, in these our humble and imperfect prayers, for our Redeemer's sake. Amen.

THURSDAY EVENING.

O Lord God, our heavenly Father, we thank thee that we have been brought safely to the close of this day with no visible marks of thy displeasure upon us. Forgive, O Lord, for Christ's sake, where we have done those things we should not have done, and left undone those things we should have done. Pardon the imperfections of even our best services.

We thank thee that we were not born of heathen parents in a heathen land, where they know not the true God and his Son Jesus Christ, the only name given on earth wherein we can be saved, where they bow down to stocks and stones, dumb idols, the work of their own hands, that can not hear their prayers, nor forgive their sins, nor save their souls, nor give any hope of a blessed life after death. But we thank thee that thou hast given us our birth and education in a christian land, where we have thy holy word, as the revelation of thy will, the light upon our way to heaven; where we have thy church with her sacraments and ordinances of religion; where we have the gospel ministry, and all the means by which we may grow in the grace of God and the knowledge of our Lord and Savior Jesus Christ. O Lord we would realize that in point of privilege we are exalted to heaven. Help us therefore also to realize our great responsibility, and make a proper use of these means of grace, lest the heathen rise up in judgment to condemn us. O Lord, take the charge of us this night during the unconscious hours of sleep; may we be strengthened by sleep and rest for the duties of the coming day, if it is thy holy will that we shall see its returning light. We ask all for Christ's sake. Amen

FRIDAY MORNING.

Our Father who art in heaven, what are we, sinful dust and ashes, that we should be permitted, morning after morning, to take thy name upon our lips! We bless thee for all the unnumbered proofs of thy kindness. From our earliest years we have been the recipients of thy bounty. With a Father's tenderness thou hast watched over us. Surely, goodness and mercy shall follow us all the days of our lives.

O Lord, thou art a sun and shield, our consolation, our portion and our exceeding great reward. We need not be afraid, though heaven and earth should pass away, for thou hast given us thy Son, thine only begotten Son, who has secured for us the inheritance of the heavenly Canaan. Thou couldst have given us nothing more precious, nothing more glorious. For when we have Christ dwelling in us, the hope of glory, then we have that which can make us eternally happy. But what words can express the debt of gratitude which we owe to thee, or what return can we make to thee for thine infinite love? All that we have we have received from thee, and all that we hope to enjoy we must receive from thy hand. We have nothing that we can strictly call our own, but our sins. Lord cleanse us from our sins through the atoning blood of Christ. Sanctify our hearts and make them fit temples for the indwelling of thy Holy Spirit. We would dedicate ourselves, soul and body, as a living sacrifice, wholly and acceptable to thee. And when the sun of our lives shall go down and the darkness of death shall gather around us, then do thou let us depart in peace, and resign our souls into thy hands, through Jesus Christ our Savior. Amen.

FRIDAY EVENING.

O holy Lord God! How wonderful are thy ways. As the heavens are higher than the earth, so are thy thoughts higher than our thoughts. We cannot always comprehend thine inscrutable dealings, but we know that thou doest all things well. O help us to have at least some faint conception of the length and the breadth, the height and the depth of the love of God in Christ Jesus, which passeth all human knowledge and understanding.

O God, our Father, who art in heaven, we thank thee for the gift of thy Son, who came into the world to seek and to save lost sinners, who fulfilled the whole law by a life of perfect obedience, who in the days of his ministry went about doing good to the bodies and souls of men, who gave us the most perfect rules of life and conduct, who enlightened the world with truth and wisdom from heaven, and then died on the cross for our sins. And we thank thee not only for a Savior who was crucified, dead and buried, but for a Savior that liveth again, having risen from the dead for our justification and ascended to heaven, where he intercedeth for us, and where he hath prepared a place for us in the mansions of our heavenly Father's house, whence he will come again and receive us to himself, that where he is, we may be also. O help us to embrace this almighty Savior by a living faith, and finally may we be received by him into that house not made with hands, whose builder and maker is God. These and all other blessings we ask, not on account of any merits in ourselves, or any good works that we have done, but alone for the sake of Jesus Christ, our Savior. Amen.

SATURDAY MORNING.

Almighty God, we come again this morning into thy sacred presence. Glory be to thy holy name that we have access to the throne of grace. Anew we draw near to the open fountain; anew, gracious Savior, we plead thy precious blood. Thine own wondrous love brought thee from thy throne in heaven to proclaim liberty to the captives and the opening of the prison to them that are bound. What shall we render unto thee for all thy kindness to us, and what can we give unto thee for thy boundless love? All we can do is to give ourselves to thee, soul and body.

O Lord Jesus, who in the days of thy ministry on earth didst go about doing good to the bodies and souls of men, help us to imitate thy holy example, as far as possible to follow thee in all thine imitable perfections. Let thy Spirit dwell richly in our hearts, that we may be like thee in loving our fellow men and laboring to do them good in body and soul. May we also have his forgiving spirit, who could pray even for his enemies and murderers, "Father, forgive them, they know not what they do." And as Jesus sent forth his apostles as missionaries to preach the Gospel to a benighted and sinful world, so may we also feel it to be our duty to help send the glorious Gospel of salvation to the benighted heathen, who know nothing of thee, the only true and living God, and thee, O thou blessed Savior who hast wrought out a perfect redemption for all mankind. Help us to make a full consecration of ourselves to thy service, and to thee, Father, Son and Holy Spirit, three persons in one God, in covenant for our redemption, be all honor and praise, world without end. Amen.

SATURDAY EVENING.

O Lord, we thank thee, that thou hast brought us in safety to the close of another day and the end of another week. Hitherto the Lord hath helped us. We are unworthy of the least of thy mercies. If thou hadst dealt with us as we deserved, or rewarded us according to our sins, we could not answer thee for one of a thousand.

O Lord, thy favor is life. Nothing but the enjoyment of thine infinite love can satisfy the longings of our souls. Whom have we in heaven, O God, but thee? and there is none upon earth we would desire beside thee. We would call upon our souls to praise the Lord, and all that is within us to bless his holy name, who forgiveth all our sins, who healeth all our diseases, and crowneth us with loving kindness.

How merciful and gracious art thou, our God and Father, for having opened up a way to heaven by the mission of thy Son Jesus Christ into the world, that whosoever believeth on him might not perish but have eternal life. We are pilgrims and strangers on earth as our fathers were. We have no abiding city here, but we seek a better country, the heavenly Canaan, which is to be the eternal inheritance of thy people. Help us to press forward with diligence and zeal in our pilgrimage towards heaven, our eternal home, looking toward the prize of our high calling in Christ Jesus our Lord. We would raise a memorial, upon the altars of our hearts, and bring ourselves and all we have and are as a living sacrifice, reasonable and acceptable to thee. O Lord, receive us graciously and love us freely for the sake of thy Son, our Lord and Savior Jesus Christ. Amen.

GRACE AT TABLE.

The eyes of all wait upon thee, O Lord; Thou givest them their meat in due season. Thou openest thine hand and satisfiest the desires of every living thing.

O Lord God, our Heavenly Father, bless this food to our nourishment, and may it strengthen us in the doing of thy holy will, through Christ our Savior. Amen.

Our Father who art in heaven, bless the provisions of thy bounty now set before us, and feed our souls with the bread of life, for Christ's sake. Amen.

GRACE AFTER MEALS.

We thank thee, Heavenly Father, that thou hast again supplied our bodily wants. Continue to supply all our wants, both of body and soul. We ask it for Christ's sake. Amen.

Blessed be the Lord, who daily loadeth us with benefits. Ps. lx. 19.

O give thanks unto the Lord, for his mercy endureth forever. Amen.

CHILD'S MORNING PRAYERS.

Now I am wakened out of sleep,
I pray *thee*, Lord, my soul to keep,
If I should die before the eve,
I pray *thee*, Lord, my soul receive,
That I may with my Savior live. Amen.

Now I wake and see the light,
 'Tis God has kept me through the night,
 To him I lift my hands and pray,
 That he would keep me through this day,
 And if I die before 'tis done,
 Great God, accept me, through thy Son. Amen.

Every day will I bless thee; I will praise thy name
 forever and ever. Ps. cxlv. 2.

I laid me down and slept; I awaked, for the Lord
 sustained me. Ps. ii. 5. Amen.

Unto thee do I lift up mine eyes, O thou that
 dwellest in the heavens. Ps. cxxiii. 1. Amen.

CHILD'S EVENING PRAYERS.

Now I lay me down to sleep,
 I pray *thee*, Lord, my soul to keep;
 If I should die before I wake,
 I pray *thee*, Lord, my soul to take,
 And this I ask for Jesus' sake. Amen.

Forgive, O Lord, for thy dear Son,
 The ill that I this day have done;
 That with the world, myself, and thee,
 I, ere I sleep, at peace may be. Amen.

Jesus, tender Shepherd, hear me,
 Bless thy little child to-night,
 Through the darkness be thou near me,
 Keep me safe till morning light.

All this day thy hand has led me,
 And I thank thee for thy care;
 Thou hast warmed me, clothed me, fed me,
 Listen to my evening prayer.

May my sins be all forgiven,
 Bless the friends I love so well,
 Take me, Lord, at last to heaven,
 Happy there with thee to dwell. Amen.

MORNING HYMNS.

Another six days' work is done, L. M.
 Another Sabbath is begun:
 Return, my soul, enjoy thy rest,
 Improve the day thy God has blest.

Come, bless the Lord, whose love assigns
 So sweet a rest to wearied minds;
 Provides an antepast of heav'n,
 And gives this day the food of sev'n.

O that our thoughts and thanks may rise
 As grateful incense to the skies;
 And draw from heaven that sweet repose
 Which none, but he who feels it, knows.

What a friend we have in Jesus,
 All our sins and griefs to bear;
 What a privilege to carry
 Everything to God in prayer.
 Oh, what peace we often forfeit,
 Oh, what needless pain we bear—
 All because we do not carry
 Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

L. M.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

By influence of the light divine,
Let thy own light to others shine;
Reflect all heaven's propitious rays
In ardent love and cheerful praise.

Lord! I my vows to thee renew:
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Rock of ages! cleft for me,
Let me hide myself in thee!
Let the Water and the Blood,
From thy riven side that flowed,
Be of sin the double cure;
Save me, Lord, and make me pure.

7s.

Nothing in my hand I bring,
 Simply to thy cross I cling;
 Naked, come to thee for dress;
 Helpless, look to thee for grace;
 Foul, I to the Fountain fly;
 Wash me, Savior, or I die!

There is a fountain filled with blood C. M.
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood
 Lose all their guilty stains.

The dying thief rejoiced to see
 That fountain in his day;
 Oh, there may I, though vile as he,
 Wash all my sins away!

Dear dying Lamb, thy precious blood
 Shall never lose its power,
 Till all the ransom'd church of God
 Be saved, to sin no more.

Savior, like a Shepherd lead us, 8s, 7s & 4
 Much we need thy tend'ring care;
 In thy pleasant pastures feed us,
 For our use thy folds prepare;
 Blessed Jesus,
 Thou hast bought us, thine we are.

Thou hast promised to receive us,
 Poor and sinful though we be;
 Thou hast mercy to relieve us,
 Grace to cleanse, and power to free;
 Blessed Jesus,
 Let us early turn to thee.

I heard the voice of Jesus say, C. M. D.

“Come unto me and rest;

Lay down, thou weary one, lay down
Thy head upon my breast!”

I came to Jesus as I was,

Weary, and worn, and sad;

I found in him a resting-place,
And he has made me glad.

I heard the voice of Jesus say,

“Behold, I freely give

The living water; thirsty one,
Stoop down, and drink, and live!”

I came to Jesus, and I drank

Of that life-giving stream;

My thirst was quenched, my soul revived,
And now I live in him.

EVENING HYMNS.

Softly fades the twilight ray

7s.

Of the holy Sabbath day;

Gently as life's setting sun,

When the Christian's course is run.

Peace is on the world abroad;

'Tis the holy peace of God—

Symbol of the peace within,

When the spirit rests from sin.

Savior, may our Sabbaths be

Days of peace and joy in thee;

Till in heaven our souls repose,

Where the Sabbath ne'er shall close.

Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

6s & 4s

Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be,
Nearer, My God, to thee,
Nearer to thee!

Glory to thee, my God, this night,
For all the blessings of the light;
Keep me, oh, heep me, King of kings,
Under thine own almighty wings.

L. M.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
With joy behold the judgment-day.
Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

Jesus lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:

7s

Hide me, O my Savior, hide,
 Till the storm of life is past;
 Safe into the haven guide;
 Oh, receive my soul at last!

Other refuge have I none;
 Hangs my helpless soul on thee:
 Leave, Oh, leave me not alone,
 Still support and comfort me:
 All my trust on thee is stay'd,
 All my help from thee I bring;
 Cover my defenseless head
 With the shadow of thy wing.

Jesus! I live to thee,
 The loveliest and best;
 My life in thee, thy life in me,
 In thy blest love I rest.

6s. & 7s.

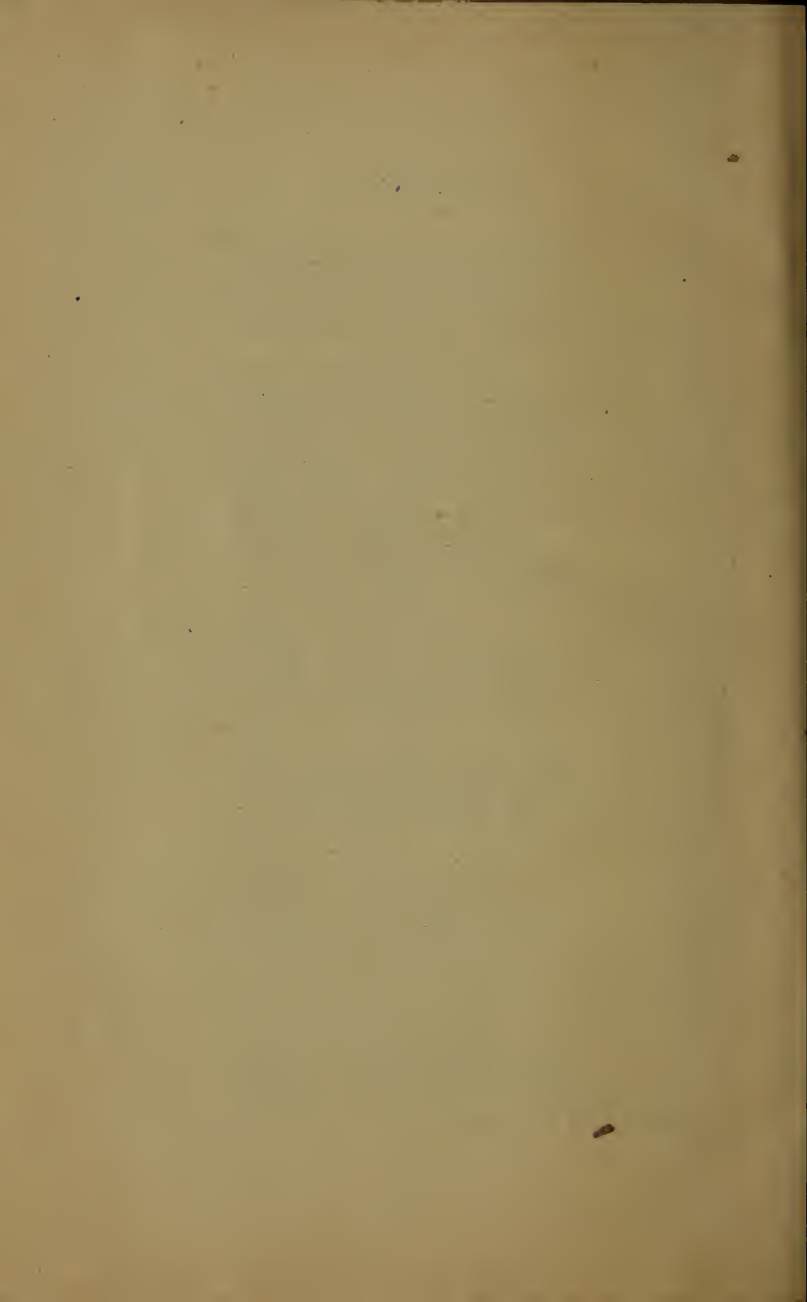
Jesus! I die to thee
 Whenever death shall come;
 To die in thee is life to me
 In my eternal home.

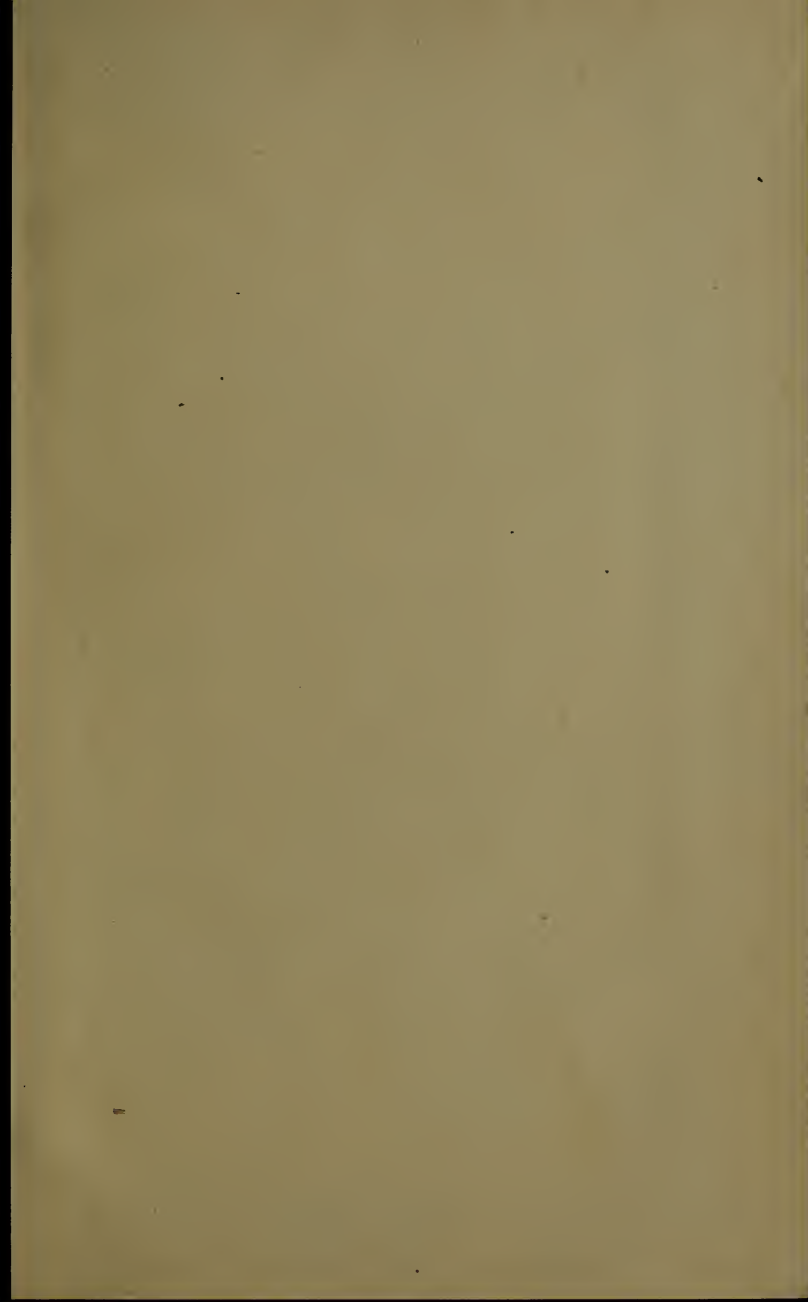
Whether to live or die,
 I know not which is best;
 To live in thee is bliss to me,
 To die is endless rest.

Living or dying, Lord!
 I ask but to be thine;
 My life in thee, thy life in me,
 Makes heaven for ever mine.

—Rev. H. Harbaugh.







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